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The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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NEW YORK, SATURDAY, AUGUST 8, 1891.

WHOLE No. 68.

THE ART OF QUOTING.—Said Isaac Disraeli, father of Benjamin Disraeli (Earl of Beaconsfield): "It is generally supposed that where there is no Quotation there will be found most originality. The great part of our writers have, in consequence, become so original that no one cares to imitate them; and those who never quote, in return are seldom quoted." While Bovee, the able American author and lawyer, in a chapter on *Summaries of Thought-Quoters and Quoting*, admonishes us that "to quote conspicuously and well requires taste, judgment, and erudition; a feeling for the beautiful, an appreciation of the noble, and a sense of the profound." Ralph Waldo Emerson says: "A great man quotes bravely, and will not draw on his invention when his memory serves him with a word as good." And, as said Isaac Disraeli, "the wisdom of the wise and the experience of the ages may be preserved by quotation." These statements, which all can safely indorse, together with a score of others of value on the same topics, are found in

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The articles in the Review Department are not excerpts, but condensations of the original articles specially re-written by the editors of THE LITERARY DIGEST. The articles from Foreign Periodicals are prepared by our own Translators.

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The Reviews.

POLITICAL.

THE NEW POLITICAL PARTY.

THE HON. SYLVESTER PENNOYER, GOVERNOR OF OREGON.

North American Review, New York, August.

THE wonderful shaking of dry bones, and the more wonderful appearance of that "exceeding great army," which the prophet of the Almighty beheld after the soft breath of the four winds had passed over the open valley at his feet, have almost been rivaled by the sudden appearance of a new party within the political arena; with this difference however, that the shaking of the dry bones did not precede, but will follow its advent. It is an instructive study to trace the origin and growth of political parties in this country. It will be ascertained that whatever party appeals most to the sense of justice, and stands most prominently as defender of the rights of the weak and oppressed, will sooner or later triumph; a fact very much to the credit of our national character. Is there a necessity for a new political party in our Government at this time? Are there flagrant Governmental abuses which are unnoticed, and

popular demands for justice which are unheeded by the existing political organizations? Let the records answer.

The existing political organizations have been engaged for several years in a chivalric contest over the per cent. of tariff taxes which should be laid upon certain articles of import, and attention has been closely riveted to such warfare, having been adroitly led away from the consideration of much graver abuses.

In the last Presidential canvass, for example, the discussion was cunningly confined to the tariff, while other abuses, tenfold more baneful in their results upon the national prosperity, were entirely unnoticed. Neither party opposed the inequitable tariff system itself, the most unjust and unequal system of taxation ever devised by the ingenuity of man, and neither party opposed that pernicious adjustment of the system, by which the great mass of the people are taxed, by the levy of protective duties for the benefit of one or more particular industries. The ability of our statesmen and the attention of the whole Nation was centred exclusively upon the particular amount of the mint, anise, and cummin, extorted by tariff taxation from the over-burdened taxpayer, that should go to the Government, and upon the particular amount that should go to the favored industries, while the weightier matters—the oppression of the people by the pernicious tariff system itself, as well as by a number of other indefensible instrumentalities—were entirely ignored. The great cormorants of aggrandized capital and of corporate power, which are now preying upon the very vitals of all the industries of the country, are indeed well pleased when public opinion can thus be diverted from their wholesale plunder of our people to the far smaller plunder involved in any particular arrangement of tariff duties.

The existing parties themselves are responsible for the formation of this new political organization. For the last quarter of a century the natural evolutions of national life, as well as the natural results of pernicious legislation, have propelled new questions of paramount interest into prominence; and yet neither party has had the courage to voice the public conscience upon such questions. There has been a popular demand for an income tax, heretofore almost unwritten and unspoken, and yet as widespread as the national limits, and as universally entertained among the masses of the people as is the demand for right, for the reason that there is not one single citizen of this Republic whose sense of justice does not impel him to declare that the wealth of the country, now entirely exempted from taxation by the Federal Government, should bear its just proportion of the public burden.

There are several other governmental abuses and derelictions for which the two old parties are responsible. Among them are the unjust banking laws; the granting to private corporations the loan of millions of money and vast empires of land for the building of railroads, which, when built, are permitted to exact excessive charges from the people; the usurpation of a governmental function by a private corporation in the transmission of intelligence without restrictions of law upon its charges against the Government itself, as well as against the people; the usurped interference by the Federal judiciary within the States with their laws and tribunals; the degradation of one of the precious metals, and the denial of its free coinage by Congress; but far above any of these in importance are the entire exemption of the wealth of the country, as such, from Federal taxation, which can be remedied by the imposition of a graduated income tax; and the almost criminal financial policy of the Government, through which the wealth of our people has been transferred from the pockets of the many to the vaults of the few, and the Federal treasury used and controlled in the interest of bondholders and stockjobbers.

The present financial system of the Government is the worst of existing national abuses, and to remedy this is justly the rallying cry of the new political party.

It is upon the trend of its financial policy mainly that the new party responds to the necessities of the times, and complies with the demands of the people, and it is, therefore, of the most urgent importance that such a policy should be practically unassailable, both as to its justice and its practical operation. The demand for an entire change in the fiscal system is widespread. It has been occasioned by the flagrant injustice of the present system, and by the impoverishment of the many for the enrichment of the few, which is the natural result of its operations.

The mutterings of discontent, although heretofore disregarded, have been widespread. They could find no expression in the platform of any existing political party, and have, therefore, been contemned as well as unheeded. These mutterings have at length found voice in a new political organization, and their long pent-up expression will doubtless be the great slogan of the coming presidential contest. Hence it is of the most vital concern to the party itself, and to the people at large, that its financial policy should be one that can be defended upon the grounds of justice, of public necessity, and of business principles.

THE CHILIAN STRUGGLE FOR LIBERTY.

RICARDO L. TRUMBULL,

Forum, New York, August.

IN 1886, Señor José Manuel Balmaceda, the present Dictator of Chili, was elected President of the Republic for a term of five years. During the first two years of his government, he followed the honorable traditions and practices of his predecessors. Later, it became apparent that acts of fraud and jobbery, hitherto unknown in Chilian administrations, were becoming everyday occurrences. The Constitution did not permit his reflection; his one ambition was to enrich himself, and to that end he determined to designate his own successor. The nitrate beds of Tarapaca, owned by the Government, presented the most promising field for speculation. If a rich syndicate could be formed to buy these beds, and if a large amount could be distributed among the promoters, his ambition would be satisfied, for he intended to be chief promotor. In order to carry out this project successfully, a Congress favorable to the scheme was necessary, as well as a successor who could be depended on. For the latter he selected his confidential broker Señor Enrique Sanfuentes, and made his candidacy the one object of his administration. The vast official patronage was made use of to favor this man, and honest officials were dismissed to make way for those pledged to support him.

In the beginning of the year 1890 the President suddenly, and without explanation, replaced the Parliamentary Cabinet by one composed of his own creatures, and in many other ways deliberately violated the Constitution, usurping powers which that instrument confers on Congress exclusively, or upon Congress and the Executive jointly. As soon as Congress met of its own right in June, 1890, both the Senate and the House, by overwhelming majorities, passed a vote of censure upon the Cabinet. The President, however, insisted on retaining his Ministry. Congress exercising a Constitutional right refused to pass a Bill authorizing the collection of taxes until the President should appoint a Ministry of honest men. Public opinion was greatly aroused, the press of the whole country denounced the President's course, and the members of the Argentine Republic having just then deposed their tyrant, Balmaceda, fearing a like fate, was obliged to yield temporarily, and called on Judge Prats of the Supreme Court to form a Ministry. The President, however, had not abandoned his

designs, and two months later he compelled Judge Prats's Ministry to resign, and dissolved Congress, which had just assembled in extraordinary session to vote the expenditure of the year.

The danger of public disturbance again became imminent, but the President, disregarding the representations of the leading citizens, refused to summon Congress to legislate for the military, naval, and civil expenditure of the year, and issued a manifesto in which he asserted that he had been compelled to violate the Constitution, and should continue to do so. He furthermore proclaimed:

I count on the support of the army and navy, who know that I am their constitutional chief, and that they are essentially obedient forces that cannot deliberate.

The acts of the President were declared illegal by the Supreme Court of Chili. Congress, in view of them, exercising a constitutional prerogative, deposed him, and called upon the people to aid them in putting down the revolutionary government of the Dictator.

The citizens of Chili, when called to the defense of their Constitution, rallied to the support of Congress. The officers and men of the navy, without exception, offered their services. Unfortunately the Chilian soldier is uneducated and the enlisted men of the army were bribed into supporting the Dictator.

As soon as the navy declared against him, the Dictator published a decree assuming all public authority, and suspended all laws which might embarrass the exercise of his power. He suspended the newspapers, destroyed the presses, and closed the courts.

The property of members of Congress, was in many cases, pillaged and destroyed; that of others was confiscated. Judges, Senators, and Representatives were imprisoned; ladies and gentlemen were subjected to torture and indignity.

In order to give his Government some semblance of legality he abrogated the electoral laws, and the members of Congress were declared to be no longer in the exercise of their legislative function, although they still held, by Constitutional right, the charge confided to them by the electors. He then ordered elections to be held for a so-called constituent assembly in order to reform the Constitution, which nobody but himself had violated. Our laws provide that the courts shall decide on the validity of elections. At the elections ordered by Balmaceda there was no opposition, consequently the candidates which he designated were unanimously chosen, as he claims. There is no better proof of the illegality of this Congress than that which its members have given by their abject servility to the tyrant.

Although struggling under great disadvantages, the party of Congress now holds the territory extending from the northern boundary of Chili to the 29th degree of south latitude.

This territory comprises the four richest provinces, constituting one-half the territory of the Republic, and yielding two-thirds of the revenue. There is a regularly established government, and, from a military point of view, the Congressional government is at least as strong as that of Balmaceda. Throughout the territory governed by Congress there is peace and tranquility; the courts of law suppressed by order of the Dictator have been reinstated, and every citizen enjoys the fullest liberty. Under the Dictator's régime of brute force, on the contrary, there is outrage and persecution. The courts of law have been closed, and there is a veritable reign of terror.

The government of the Congressional party possesses all the elements and conditions which international law deems necessary to a recognition of belligerency by foreign Powers, and when these conditions exist, authorities on international law maintain that belligerency ought not to be withheld.

Bolivia has recognized the belligerency of the Congressional government. The Dictator, moreover, has also virtually done so, by issuing a decree declaring the ports in that party's possession closed to foreign commerce.

The patriotic citizens of Chili will make no compromises with those who have robbed their country of her peace and her good name. Their task will not be ended until they shall have established Constitutional government throughout the land and assured liberty to every citizen of the Republic.

WILLIAM THE SECOND.

MADAME JULIETTE ADAM.

La Nouvelle Revue, Paris, July 15.

THE visit of the Emperor of Germany to England has started some puzzling problems. Was he well received by the people? Did he obtain a binding engagement from Lord Salisbury? These are questions to which the guard of constables, the discipline exercised over the spectators, and the interference of the policy of the Foreign Office do not permit an easy answer. Queen Victoria, by undertaking to edit her grandson's written speeches, showed her apprehensions about his tact and prudence. We shall know then only what Lord Salisbury will allow us to know.

The Emperor William has become so much a man of the sea that he thinks himself bound, above all, to display, for his international policy, imposing maritime forces. In case of war we are likely to see him appear at the head of a powerful squadron in the costume of Lohengrin. Was the torrent of water which burst forth from a pipe in the banqueting-hall at Windsor, during one of the dinners given to the Emperor, a warning? The soothsayers would have called that an alarming augury for the guest of Great Britain.

The travels of William the Second, change not a whit the nature of the international relations of Germany, any more than a new ratification of the treaties of alliance can spirit away the conflicts resulting from the directly opposite interests of the allies.

The Triple, the Quadruple, Alliance—call it, if you like, the Anglo-Italian, the Austro-Bulgarian, the Bulgaro-Turkish—notwithstanding what those who prepare these alliances want to effect by them, more and more condemn the allies to remain inactive. The slightest action would put the wheels of their machines out of gear. Austria cannot grow in the East without arousing the jealousy of England, which more and more finds it necessary to nibble at Turkey, in order to guarantee English possessions in India and Africa.

In lending its *eventual* support to Italy in the Mediterranean England favors and excites that Power's cupidity or just claims—call it what you please. Let the Italian fleet, however, take against Austria a step hurtful to the interests, present or future, of Great Britain, and Italy will find herself face to face with the opinion so brazenly expressed by Sir James Ferguson in the House of Commons: "The measures that it may suit us to take, if they become necessary, in order to maintain the *statu quo* in the Mediterranean, will be the result of an examination of the situation, and the employment of English forces will depend on an appreciation of the circumstances."

Now, if circumstances, at a given moment, should not be exclusively favorable to England, or should seem likely to produce "circumstances" damaging to English interests in the future, it is easy to guess what would be the "appreciation." Prince Bismarck, in his *Nouvelles de Hambourg*, adjures Germany not to confide in England. It is too late. The nucleus of the Alliances—Italo-German, Austro-Italian, Austro-Italo-German—is at present at London. England will deal with the matter in the mode she thinks will benefit herself. She has in her hands the threads of the web which has been woven. When the proper time seems to have come, Germany will be hurled against Russia on land, and Italy against France at sea.

While His Majesty, William the Second, Emperor of Germany and Governor of Alsace-Lorraine imagines that he rules more and more European international politics, the noble, the heroic, the sacred Alsace-Lorraine declares once more, in recent elections at Metz, Strasburg, Mulhouse, and other places, her fidelity to France.

Out of thirteen towns in Lorraine, eleven have so far refused to choose municipal councillors. In this courage of our brethren separated from us, we applaud their hearts full of

gratitude and pride, and we keep them in our hearts in hope of the future. Hope! It has not ceased to give out bright rays notwithstanding the clouds in our sky. Even our friends at a distance see it shine. In proof I need only quote the end of a letter received the other day from my illustrious friend, Emilio Castelar. He says:

"The example of a France governing herself, without need of either kings or aristocracy, brightens and revives hope so much among all those who have worked for the right, that the most elevated spirits, and the finest characters join, some with their ideas, this solar system of France; others with their energy, those invisible but real legions which are always organized under similar conditions, preceding the thought—the legions of progress, like apocalyptic angels in religious battles. When I was a child I said that I thought before I arrived at mature age I should see an independent Italy in all its territorial integrity. I have seen it. Now that I am on the way to old age, I believe that I shall not die without seeing France again in possession of her Alsace-Lorraine."

GERMAN SOCIAL-DEMOCRACY ARRAIGNED AND DEFENDED.

Grenzboten, Leipzig, July.

I.

GENESIS AND PURPOSES OF THE PARTY.

THE Social-Democratic Deputy von Vollmar, in his speech at Munich, on June 1st, took the ground that the political action of his party must be different from what it was under the Anti-Socialist Law, and he endeavored to point out that the demand of the Social-Democrats for the international regulation of laborers' protective measures was advanced toward its accomplishment by the International Conference for Laborers' Protection at Berlin, the small results of which were due to the influence of capital. His party could now legally take part in public affairs. What had already been achieved in Socialistic legislation he regarded "not as a gift, but as a payment on account." He gave a qualified approval to the Dreibund, denounced the disgusting overtures of "official" France to Russia, would not have patriotism altogether obliterated by internationalism, and showed on the whole a gratifying tendency toward a temperate and dignified treatment of national affairs that contrasts with the wonted enormities of the Social-Democracy. From this we can hardly expect, however, that the Socialists will direct the labor movement toward national objects, or that they are ready to coöperate seriously in national politics, for the orator assured his comrades at the start that the Social-Democracy still stood on the old ground.

It is worth while for us to go back to the beginnings of the Social-Democracy in order to come to a thorough understanding of the inalterable principles of the party. From the federationist programme, drawn up by Karl Marx at the London meeting of the International Workingmen's Association, in September, 1864, to the speech of Bebel on June 5th of this year, in which he deduced from the high price of bread the necessity of a radical transformation of society, which ought to begin with the abolition of private agriculture, and the substitution of socialistic cultivation of the ground for common purposes—throughout we find the same aims, ideas, and demands put forth: the separation of the laboring classes from the rest of civil society, the dissolution of common political interests; the abolition of property and inheritance, and internationalism, that is, the extinction of the national spirit. Lassalle alone was a patriot, who had in view a national movement; but, if he had not died shortly before the London meeting, there is no question but that his passionate love for the land where he was born and bred would have been accounted a disgrace among his own followers, who went over to the Internationalists soon afterward and nursed that hatred of Fatherland that has since characterized the Social-Democratic agitation. Its

aims were compactly stated in the Gotha programme of May, 1875. This informs us that labor is the source of all wealth and all civilization, which no one will question, and thereto is appended, by a bold stretch of reasoning, the proposition that labor of general utility is only possible through society, and that, therefore, all products of labor belong to society, that is, to each and every member of society, according to his reasonable requirements. Furthermore, we are told that in the present social system all means of production are the monopoly of the capitalistic class, and that the consequent dependence of the laboring class is the cause of misery and of slavery in all its forms. For this reason the means of production, that is, all fixed and circulating capital, should become the common property of society, and all labor ought to be under a common direction, and its product equitably distributed for the good of all. When the programme goes on to recommend a social warfare in the words: "The emancipation of labor must remain the aim of the laboring class, to which all other classes are a reactionary mass," can anyone look for coöperation between the holders of such principles and the parties that labor for the preservation of the State? It is only to gull the masses and gain votes that the Social-Democrats present a programme of "justifiable demands" and "immediate purposes" that are attainable by "legal methods." These are apparently not socialistic, and are, in part, borrowed from the Progressist programme; but they go so far that, if they were carried out, we might find ourselves some fine day suddenly plunged into the socialistic Utopia. These immediate objects include State-aided productive coöperative associations, universal direct suffrage in all elections, direct legislation by the people, decision on war and peace by the people, a militia system instead of a standing army, popular tribunals, universal and equal education by the State, and a progressive income tax as the only method of State and municipal taxation. These are the demands of the Social-Democratic party within the limits of the existing social system—the partial payment that they call for now. With such a party no political combination is possible. If it can exert any wholesome influence at the present day, it is by driving the various political and ecclesiastical parties that are actuated by patriotic purposes to unite and oppose a solid front to the party of revolution.

TO-DAY IN MOROCCO.

CAPTAIN CHARLES ROLLESON.

National Review, London, July.

THAT any degree of public interest should be aroused with reference to this portion of North Africa is principally due to two causes: the great strategic value of Tangier, including a portion of the coast, and the knowledge, every year becoming more definite, that Morocco is favored by nature with immense natural resources; that it is rich in mines, never yet worked, in a wonderfully fertile soil, and in various valuable products; that it has a superb climate, magnificent scenery, and a most advantageous geographical situation; that, in fact, it must become not only a source of wealth, but a position of political strength, to any civilized nation destined to possess it, and to undertake its regeneration.

More especially as regards England, the full importance of Tangier, with the ample bay on which it is situated, and the elevated heights lying to the east and west of the town, may be gathered from the following facts: The Straits of Gibraltar are but twelve miles across, and the coast line, from Cape Spartel to the Spanish settlement of Ceuta, presents, for about forty miles, an almost uninterrupted chain of hills, along which batteries and fortresses could be constructed, thus creating a vantage ground of formidable power. At any time events may arise requiring our Government to send an armed force to the Levant, or to reinforce the garrisons of the Indian Empire, with its population of 260,000,000; besides which we

have enormous commercial interests throughout Asia, which require to be carefully guarded. It is manifest that it is one thing to be able, as we are now, should occasion arise, to send our transports freely through the gates of the Mediterranean; but it would be another and quite a different thing were the key of the gates to be in the hands of a possible antagonist, with Tangier converted into a fortress, batteries mounted with heavy guns studding the neighboring heights, and an enemy's war-fleet riding in Tangier Bay. Let it be well remembered that in this case we should be obliged to dispatch a fleet of ironclads in order to guard our transports; and, what is more, possibly to fight a fierce naval battle, with doubtful success, under the fortifications of the enemy.

The political situation in Morocco, as regards other nations, may be briefly stated as follows: France undoubtedly desires to add the rich adjacent territories to her Algerian possessions. Spain already possessing Ceuta, and a few points along the coast, is quite ready for fresh acquisitions should opportunity arise. Italy has no direct interest in the ultimate fate of the Moorish Empire, but would object to seeing the French in force at the mouth of the Straits. Germany has as yet spoken with no certain voice; but it is generally believed she does not so much desire to acquire any extent of territory as to extend her commerce; and, in fact, the increase of German trade with Morocco since 1878 has been in a greater ratio than that of any other nation. Apart from the Powers I have mentioned, the different States represented in Tangiers have little political or commercial interest in Northwest Africa.

Thus it appears that the Moorish ruler owes the integrity of his dominions to the mutual jealousies of four or five European Governments, each one of which, while coveting a certain valuable point of strategy, fears to see it in the possession of a rival.

To say that the Shereefian Government is bad, conveys no real idea of the State of Morocco. Throughout the length and breadth of the land, wherever the Sultan's authority is paramount, there may be seen an unchanging system of wrong, oppression, and crime. Men of the most infamous character occupy the positions of kaid and governors, while the hard-working, intelligent, or enterprising native is robbed of the fruit of his toil, and lives in daily fear of its being even suspected that he is in the possession of wealth.

It is unnecessary to say that under such an atrocious system the people, naturally discontented, poverty-stricken, and ignorant, ardently long for any political change which may bring them relief. At present to be suspected of being rich, entails consequences worse than that which would follow the commission of the most serious crimes; industry is checked, public works are never attempted, and commerce is hampered by a vicious arrangement of imposts and duties which seem specially planned with a view to the impoverishment of the country. No official police system exists: so the unfortunate inhabitants suffer, not only from the rapacity of the officials, but from the depredations of brigands and highway robbers. To all this is added the *protégé** system, which entails oppression and injustice without end.

A very pressing question has now arisen, What is to be done with Morocco? The subject might be narrowed into the question, How is the difficulty regarding the strategical character of Tangier to be settled? The danger is ever present—and a very serious danger it is to us—that some strong Power, taking advantage of a European complication, might swoop down suddenly on the Moorish port, occupy the adjacent heights, and then, when too late, we should find our position in the Mediterranean at a very positive disadvantage, or even peril, which might have been avoided by ordinary foresight and by carrying out a firm, common-sense policy.

There is one solution of this Moorish question which would

* [The abominable nature of the *protégé* system is fully described in the LITERARY DIGEST, Vol. II., p. 478.]

appear to present fewer obstacles, and to reconcile international jealousies, more than any other. This is the neutralization of Tangier. Were the port and the elevated coast line before mentioned, extending from the Northwestern point of Morocco to Ceuta, declared neutral, and administered by delegates of the chief European Powers and the United States, after the manner of the Danubian Commission, no single nationality would have any undue preponderance, and the passage through the Straits would be open to all. No doubt, there would arise some serious difficulties to be grappled with; but they would not be insuperable, and would only be of a nature common to any diplomatic arrangement of the kind.

SOCIOLOGICAL.

PROTECTION AND PATERNALISM.

EDITORIAL.

Social Economist, New York, July.

ALTHOUGH few subjects have been more widely discussed than protection, it is doubtful if any are less clearly understood. It is treated by both its friends and foes as if it had no relation to anything but tariffs on foreign products. The idea of considering it as an economic principle, scientifically applicable to the various phases of social life, appears not to have occurred to either party to the controversy; accordingly we find it advocated or denounced according to the particular interests of the parties immediately concerned.

On the one hand the advocates of protection demand a tariff on foreign products, avowedly for the benefit of laborers, especially those engaged in the particular industries under consideration, and then, almost in the same breath, array themselves against the demand of workingmen for higher wages, or other measures to promote the same end. Thus we have the spectacle of so enlightened a journal as the *New York Sun* bewailing the tendency to paternalism, because the Legislature of this State has adopted a law, limiting the conditions under which women and children can be employed in factories. This, according to the *Sun*, is paternal and despotic. To prevent manufacturers from being undersold by foreigners is protection, but to prevent operatives, even helpless children, from losing their limbs or lives in their daily occupation, is paternalism.

What the *Sun* advocates in theory, capitalists have adopted in practice with striking unanimity. There are few things that laborers have more occasion to remember than the opposition presented by employers to all industrial or social protection for laborers.

So, too, with regard to the effect of protection upon prices; consumers are assured that a tariff is not a tax, and that prices are not increased by a duty. And in almost the same breath, farmers and manufacturers are reminded of the high prices they are enabled to obtain for their products by virtue of a tariff. And, then, as if the protectionists had never denied that "a tariff is a tax," they ask to be credited with removing an immense burden from the shoulders of the masses by taking the tariff off sugar. And still they seem surprised that farmers and consumers fail to appreciate the conclusiveness of their reasoning.

Then, we have the "let-alone" school, who deny the wisdom of protection under any circumstances. To them, all forms of government action are paternalism. They not only oppose tariffs and subsidies, but also antagonize all kinds of industrial legislation. Legal restrictions of working time, or laws to secure physical and moral decency in factories and workshops, the right of laborers to organize for their own improvement—are all resisted by them as tending to destroy individual freedom; yet we find them constantly demanding restrictive legislation which suits themselves, in direct contradiction to this opposition.

It is notorious, that those journals most vigorously opposed

to tariffs, factory and other protective legislation as paternalism, are conspicuous advocates of inquisitorial laws in other directions. The demand of the free-trade press for restrictive legislation against capital practically amounts to a craze.

The effect of this upon the public mind is seen in a multitude of measures annually brought before various legislative bodies throughout the country, for restricting capital, regulating prices, and otherwise preventing economic freedom. With the example of Congress and State Legislatures enacting laws against large corporations, supported by a constant stream of newspaper abuse of successful manufacturers and business men, it is not surprising that the demand for a Socialistic revolution should increase in public favor. Indeed, the Farmers' Alliance, with its "Sub-Treasury plan," free silver coinage, abolition of National banks, State ownership of railroads, and other wild schemes, is a natural consequence of this hostile attitude toward the advance of industrial enterprise.

This opposition to the economic development of capital on the one hand, and to the social advance of laborers on the other, is largely due to a failure to distinguish between protection and paternalism upon any definable economic principle. The phrase "paternalism" seems to be used by both protectionists and free-traders very much as August Comte used the word "metaphysics," to designate the objectionable. When Protectionists want a tariff they call it "Protection to American labor," but when their laborers want fewer hours, restriction of child labor, better sanitary conditions, etc., they call all legislation to that end "paternalism."

Now the characteristic feature of Protection is that it secures opportunities for developing the best possibilities of the protected, tending ultimately to make protection unnecessary. Whereas, the characteristic feature of paternalism is that it "restricts" opportunities for developing the best possibilities of the protected, and thus tends to make paternalism permanently necessary.

In order to insure that a tariff shall be protective without being paternal, that it shall protect a higher wage level and civilization, without protecting incompetent capitalists, and thus place economic competition on a plane that will secure "the survival of (the best, and therefore) the fittest," the higher wage level of any competing country must be made the object and datum line of protection. By this means we should place a tariff policy upon a true economic basis, where it would afford protection only to what is worth protecting, namely, a higher standard of living and superior civilization.

THE CONFLICT BETWEEN CAPITAL AND LABOR.

Quarterly Review, London, July.

THE present condition of Capital and Labor approaches that of civil war. The hostile sentiment is but thinly disguised even in the soberest utterances of the old unions; while among the younger, more democratic organizations of labor, uncompromising war with capital, even to the extreme of violence and sanguinary revolution, is openly and frequently avowed. For many centuries, ever since the beginning of the system of payment by wages, instead of industrial coöperation, there has been competition and opposition; instead of industrial peace, there has been warfare; instead of union, discord; and in place of common interest, reciprocal distrusts and class hatreds. It was not so in mediæval England.

The difference between the mediæval and modern systems is due to the influence of a changed civilization. Mediæval England was feudal, modern England is commercial; and the relationships of the one are the opposites of the other. Under the feudal system, prices and wages were fixed, not by national or international competition, but simply by custom. There was no liberty nor equality in the Middle Ages, but there was fraternity—in this sense, that men were not free to fight to the bitter end in the name of free trade and of competition. Protection the most absolute was the rule. Competition by

reduction of prices was an abomination to the guild system; the only legitimate competition was that for the greatest excellence in craftsmanship.

How can old feudal relationships which were based upon a community of interests be reestablished under a purely competitive system with antagonistic interests? That is the problem which must be solved, if industrial peace is to be secured.

The competitive system, we may be sure, is the only one possible where the manufactures and markets of the whole world are involved. It will not be superseded by the international socialism of "Looking Backward." It must endure; but may it not be modified, improved, and brought more into harmony with the claims, desires, and hopes of a Christian community? It is absurd to suppose that the absolutely unfettered and unchecked competition of selfish interests will ever bring about the highest social good. Such evolution must give place to the older ideal, "Bear ye one another's burdens."

Not until old *relationships* are restored; not until employer and employed are brought into closer industrial union, sharing gains and sharing responsibilities on more equal terms than at present; not until the acquisition of wealth by the workman is possible, in the legitimate channels in which wealth flows,—that is, in the existing capitalistic system; in short, not until a very large body of workingmen become capitalists, will labor troubles cease.

The two interests now divided must, therefore, be united by the partial imposition on the workmen's shoulders of the cares and responsibilities that property brings, and by a corresponding relief to the employes from the anxieties of supervision. Each will then better appreciate the difficulties of the other. The bitter hostility, the possible public dangers, and the waste of labor force, resulting from the present relations of employer and employed, may yet be averted by wise and prudent counsels. Certain remedies, that have not even the merit of novelty, seem to be strangely neglected by those whose interests would be served by their intelligent advocacy and adoption. These remedies are in entire harmony with the spirit of the time; and they are based on that self-interest which is the basis of industrial partnerships. Nothing will so readily obliterate the bitter memories of the past, allay the hostilities of the present, and lessen or prevent enormous and deplorable waste of labor in the future, as *the establishment of a community in profit, and the extension of distributive coöperation into the fields of productive industry.*

We do not wish to be understood as attacking the method of payment by wages. Yet, whatever side-issues may arise from time to time, the main contentions between Capital and Labor always hinge on wages. Working people contend that the share which they receive of the profit on production is less than it ought to be; the employers usually say that they pay the utmost which they can afford to pay. If it were only possible to settle this question of wages on an intelligent and permanent basis, to the satisfaction of both belligerents, industrial peace would be secured, and the agitator's occupation would be gone.

The future welfare of the working classes can only be assured by an increase in the value of their services. It is not by encroaching on employers' profits that workmen can become enriched, for, as profits diminish, capital is withdrawn from business. It is only by increased production that higher remuneration can be obtained. In an industrial partnership the workmen create an additional, a special fund, which is divided between them and their employers; and the principal value of industrial partnerships lies in the fact that they offer better inducements to industry and economy, and effect a greater quickening of energy, than the rigid method of wages.

Such a system is eminently productive of mutual interest. Under existing conditions, capital and management admit labor to a share in possible supplementary profits. Labor

thereby receives a quickening similar to that enjoyed by capital and management, consequently the operation of that system, by which the profits of labor are enhanced, tends still farther to increase the profits of capital and management.

Workmen hold the potential instruments of production and of independence in their own hands. They have capital in embryo; but they drink, they spend, they waste little sums, pence and shillings, which in the aggregate are as precious as the tiny seeds scattered by the wayside.

Till coöperative production can be established, we believe that profit-sharing will extinguish many minor labor problems. It will effect a union of interests, and transmute wasted energy, time, and goods into gold, for the mutual advantage of employer and employed. It will insure the retention of skillful, interested, and well-remunerated workmen, and awaken and develop such individual interest and energy as is rarely manifested in those who work for time-wages merely.

NORWEGIAN LIQUOR ("BRÄNDEVIIN") MONOPOLIES.

H. E. BERNER.

*Nordisk Tidskrift för Vetenskap, Konst, och Industri,
Stockholm, Fjärde Heftet, 1891.*

THE Norwegian liquor ("Brändeviin") monopolies are framed after the pattern of the "Göteborg system."

The "Göteborg system" really originated in 1850, in Falun, where a benevolent society with the Government's sanction was organized to monopolize the liquor trade and the saloons, in order to save the young miners from falling into the clutches of the saloons. Jönköping imitated Falun in 1852, and in 1865 Göteborg did the same, but much more vigorously and on a larger scale, thus incidentally giving name to the system. Its object is to control all sales of liquor, in order to limit drinking. The monopoly is authorized by the city government and owns all the saloons, directing how many there are to be, when they are to be open, etc. It takes for its own personal gain only 5 per cent. of all income, the balance being turned over to the city, to be used for its benefit, such as the erection of schools, hospitals, etc.

The system can now be said to be firmly rooted in Sweden and Finland, and to some extent also in Norway (under the name of "Samlags-institutionen"), but it has had much opposition both from friend and foe of temperance. It has not gained ground elsewhere in Europe, and the reason must be sought in its decentralizing tendency. On one hand it vests large legislative powers in private corporations which in autocratic States is undesirable; and, on the other hand, it thrives only where the people are fit for self-government and where the temperance cause has some standing.

It was the law of May 3, 1871, which gave the start to the new system in Norway. The liquor law in force before that time was the one of 1845, which allowed every storekeeper and distiller to sell liquor freely in small quantities (not less than 40 litres) and exempted it from the tax on consumption. So defective a law would have had terrible consequences, had not the temperance cause been so very vigorous in Norway. The new law, giving so much power to the monopolies, changed the state of things by putting an end to the free sale in small quantities and by exterminating most of the saloons. It triumphed by minimizing the number of places where liquor is sold by the glass; by raising its price, so that soon, from being a "drink for the people," it will become a luxury; and by compelling the liquor drinkers to submit to the rules, which, by governmental sanction, the monopolies enforce.

The new system was first introduced in Christianssand, from which city the first petitions for it had come. The Christianssand monopoly was the only one started the first year of the new law. But 1872 saw four, and 1873, seven other cities create

monopolies. Since then, every year has seen new ones rise. In 1889 all towns and townships, having independent communal government, had them, excepting three small ones, none of which had over 700 inhabitants in 1885, and four others, where the law entirely forbids the sale of liquor, excepting by royal grant—which has thus far not been given. Norway now counts 51 city liquor monopolies.

All these have arisen upon the ruins of the old saloons. In 1870, or the year before the new law, there were in towns and landing-places on the coast, 501 places, where liquor was sold by the glass or in small quantities, viz., 1 place for each 591 inhabitants. That number was reduced to 227 in 1890, or to 1 place for each 1,413 inhabitants. So many places less do the monopolies keep open. Among these 227 are counted 28 saloons in the large fishing ports in Northern Norway, having special privileges, which, however, may be withdrawn at any time. In that number must also be counted 40 dealers, to whom the law of 1845 gave permits for the length of their natural lives, 31 in Christiania, now averaging 77 years, and 9 in Drammen, now averaging 67 years. In 1870 the Norwegian consumption of liquor was 9,200,000 litres @ 50 per cent. alcohol, or about 5 litres per inhabitant. But in 1888 the consumption was reduced to 6,023,000 litres, or 3.1 per head, and that figure is no doubt too high.

Before 1871, every saloon could increase its own profits by spreading the "liquor pest" and burden the community with expensive hospitals, poorhouses, and prisons—for drunkards. All this is changed now. Not only are the morals of the community better, but its taxes are fewer. In 1889 the surplus of the monopolies amounting to 1,143,432 crowns were turned over to the respective communities to be used for the public good. Besides this surplus, the monopolies, after paying for their real estates, and for the redemption of old privileges, have paid to the respective communes, as a tax on consumption, 382,800 crowns, as a wine and beer tax 52,250 crowns, and finally an income tax of 87,700 crowns. In other words, the monopolies have reduced the expenses of their communities considerably, and, augmented their incomes largely.

Before 1870 the saloons sold liquor cheaply, but since 1871 the monopolies have doubled the price. According to reports from 49 monopolies the price of liquor sold by the glass is now 2.22 crowns per litre. But the price varies according to locality. At Vardö and Vadsö, for instance, the price was double that of most of the Southern monopolies.

The reduction in the sale and consequent drinking of liquor is very remarkable, when we learn that the law of commerce of 1842 allowed every one having a license to trade, and all distillers (at present 25), to sell liquor in quantities of 40 litres or more free from the tax on consumption (13½ öre per litre). Liquor sold in quantities of 40 liters and more by every shopkeeper and distiller is really a free liquor trade, or liquor selling at lowest price, and in largest quantities possible. The framers of the law did not foresee this, but contemplated such sales as taking place between dealers. However, it has resulted in encouraging people, particularly in the land districts, to buy 40 litres conjointly, and so "have a good time." That law is still in force, and interferes greatly with the monopolies, and is the cause of the comparatively small sale by the monopolies, *circa* 35.5 per cent. of all liquor sold in the country. The "Statistical Bureau" places the sale by the monopolies at 43.2 per cent. for 1887, and 40.3 per cent. for 1880, but it has proceeded from wrong premises, having calculated the strength of the liquor at 50 per cent. alcohol, while I know, from special researches, that it attains only 40 per cent. The average Norwegian "Brändeviin" holds only 39 per cent, or less.

The Swedish liquor law of May 29, 1885, does not allow the sale of liquor in the retail trade in quantities less than 250 liters, and taxes it 15 öre per litre. The consequence is that the Swedish monopolies sell more of it than the Norwegian,

comparatively, 59 per cent. being sold by them in 1887-88. It is thus readily seen that the Norwegian free sale of liquor in quantities of 40 litres very materially prevents the monopolies from controlling the liquor traffic and the consumption of liquor.

The Norwegian Department of Finance has now appointed a committee to prepare a new law for the sale of liquor in small and large quantities, and giving the sale entirely into the hands of the city monopolies, and it is expected that the committee will set the limit for the retail trade even higher than 250 litres.

There is still another competition for the monopolies. There are namely in the cities, forty, and in the land districts, twenty-eight persons or firms who hold ancient and special privileges, most of which will either have to be redeemed by the monopolies or bought out by some other means. None of these sixty-eight privileged persons or firms make any returns of their trade, and it is a well-known fact (as it also is in Sweden) that they are not taxed sufficiently, hence they easily compete with the monopolies and interfere with their plans.

No doubt, if all liquor sale could be monopolized, it would be the best for Norway!

As soon as the new system became a fact in the Norwegian cities, its influence was felt elsewhere; for instance, in relation to the sale of beer and wine. The new beer and wine laws, issued from 1876 to 1884, authorized all city governments to transfer all sales of beer, wine, mead, and cider to the monopolies and to use the surplus in the same way as the surplus from the liquor sale, for "benevolent purposes," namely. The same laws extended the beer, etc., monopoly-system to the country districts, but did not there put a stop to the free sale of beer in small quantities. This neglect and the great many ancient beer privileges prevent these beer monopolies from exercising any very marked influence. This will be evident from the fact that the net cash from the sale of beer, etc., of 41 monopolies in 1888 was only 120,000 crowns, while their surplus from liquor sales was 974,000 crowns. Several monopolies, those of Hortens, Christianssand, Aasgaardsstrands, and Bergen, sold beer and wine at a loss in 1889, and so did also Mandal, Stavanger, and Sokndals in 1887 and 1888. Still, all the monopolies continue in the trade in the hope of substituting beer-drinking for spirit-drinking, and of destroying or regulating the beer-saloons. In Christiania the beer law of 1884 allows the monopoly to buy the beer privileges held for lifetime, of which there at present 68; but it requires the sum of 210,000 crowns, a sum at present too high for the monopoly. As the sale of beer is free, it can readily be seen that the good effect of the liquor monopolies is largely counteracted by the beer drinking.

It is to be hoped that all this will soon be changed.

As regards wine, not much is drunk in Norway. Still, since 1865, when the French commercial treaty began to operate, the import has risen from 0.4 to 0.9 litres per inhabitant, and is on the average 0.8.

THE NEW TEMPERANCE CAMPAIGN IN GERMANY.

A. LAMMERS.

Ueber Land und Meer, Stuttgart, July.

THE German Union against the Abuse of Spirituous Liquors is eight years old. When it was organized, it was first necessary to overcome the prejudice that had attached to the temperance cause for a generation. In the thirties and till the middle of the century there existed a temperance sentiment that won to some extent the sympathies of thinking and philanthropic Germans. But from 1848 the idea fell more and more into disrepute. Only ten years ago the proposition to start a temperance association was treated everywhere with the utmost contempt. And of the earnest and

fruitful services of such associations in neighboring countries nothing was known.

When we began the movement, it was first necessary to enlist public opinion in favor of a fight against drunkenness and immoderate drinking in general; and this was accomplished pretty rapidly. The movement was not started by a handful of enthusiasts. A large and comprehensive circle of people, who were already agreed as to the object, signed the call for the formation of a national temperance union that was sent out in February, 1883. On this list of about one hundred and fifty names were found Liberals and Conservatives, side by side, and representatives of all the upper classes of the community, including many well-known physicians, Government officials, clergymen, and so forth. The Union entered at once on a vigorous literary and oratorical campaign, until, step by step, the hesitating and wavering nation was won over. Germans could not be converted to the principle of strict abstinence, as upheld by earlier associations that still maintained in isolation and forgetfulness their obsolete existence and by similar bodies in England and America. The way was pointed out by the more sober temperance movements that had exerted a powerful beneficent influence on the populations of Sweden, Norway, and Holland.

The same example was followed in the second important sphere of activity, which had to do with improving the existing legislation of the Empire. A law committee met at Frankfort in December, 1883, under the presidency of the present Minister of Finance, Miquel, then burgomaster of that city. Some of the members had visited Sweden and Norway, and others Holland. This committee drafted a comprehensive law, the main object of which was to restrict the temptations offered by the multitude of public-houses and other shops where *Schnaps* was sold. It took up next the matter of declaring the civil incapacity of dangerous drunkards. The proposed Bills were moved again and again in the Bundesrath and the Reichstag. Official inquiries were set on foot, the results of which agreed with the representations of the petitioners, and at last the Ministers in Berlin agreed on the basis of a measure that now awaits the approval of the legislative bodies.

A third field of activity was indicated by the necessity of providing substitutes for the liquor shops. Popular coffee-houses were established, and these have since been supplemented with the midday dinner kitchens. The coffee-hall was started in Bremen before the Union existed. In many other places these halls have been established by the local societies or simply at their suggestion. The latter plan has proved the more successful. When the society itself builds or rents, equips, and manages these places, its almost insuperable weaknesses become apparent. Its organization is too loose, and responsibility and devotion to the business are lacking. For an undertaking so exacting as providing for numerous customers throughout the entire day, it is necessary to exercise a constant and watchful supervision over the persons in charge. This has been done in Hamburg and Cassel, and also in Frankfort, Stuttgart, Wiesbaden, and elsewhere. The most striking success is seen in Hamburg, where Emil Minlos, who was already experienced in humanitarian work, with a few earnest coadjutors, rented a place at no cheap rate in the autumn of 1885. Visiting it daily, he exercised an efficient control over the business, which paid a profit from the beginning. At the end of a year, on the basis of careful computations, it was decided to build a large hall near the docks, the rent of which was reckoned at 10,000 marks, and the society has now fifteen establishments under its own management, and has made all its extensions out of the profits, besides dividing 5 per cent. regularly each year among the shareholders. Herr Minlos went away to take Berlin in hand, and there in 1886 he opened two people's coffee-houses, which were closed two years later with a heavy loss, because they had been left too much to the landlords, who were entitled to a share of the profits. At the beginning of

1890 a new society was constituted, and a coffee and eating-house was established under the personal, gratuitous direction of Herr Minlos, the success of which was so great that a site was purchased and a large building has been begun.

There is no question that low prices, for example, 5 pfennigs (1¼ cents) for a cup of coffee, can be made to pay a profit with proper business management, and to the original purpose it is possible to add other beneficent work for the good of the poorer classes, such as feeding needy school children, distributing soup among the poor, a labor intelligence office, providing lodging for the homeless, a people's library, baths, and the like. Evening entertainments, especially on Sunday, are provided by the societies of Bremen, Bremerhaven, Hamburg, Kiel, Lübeck, and Lüneburg. The education of poor girls in cooking and housekeeping, as a means of protecting their future husbands from drinking excesses, was discussed at the first convention of the Union, held in Berlin, in May, 1884, and a few years later, the late Empress Augusta gave an impetus to this philanthropic object that has made it popular throughout Germany.

The immediate object of the Temperance Union is followed out in the inebriate asylums that have been established in various parts of the country, modeled after the older institute at Lintorf, near Duisburg. It has also lent a helping hand to the newer societies for the reform of drunkards, to the Good Templar lodges that are invading Germany from the north, having been transplanted across the boundaries of Jutland and Schleswig, and to the Blue Cross of Switzerland. The labors of the Union in this direction have led people to revise the opinion, held ten years ago in Germany, that drunkenness is incurable. Multitudes of cures have been achieved by beginning betimes, and persisting in the treatment for a sufficient period. A far more certain method of reform is to guard against the growth of the deadly habit, and for that reason the protecting banner of temperance has been unfurled by our German Temperance Union.

A DECADE OF RETROGRESSION.

FLORENCE KELLEY WISCHNEWETZKY.

Arena, New York, August.

DURING the ten years which ended with 1889, the great metropolis of the Western continent added to the assessed valuation of its taxable property almost half a billion dollars.

In all other essential respects save one, the decade was a period of retrogression for New York City. Crime, pauperism, insanity, and suicide increased; repression by brute force personified in an armed police was fostered, while the education of the children of the masses ebbed lower and lower. The standing army of the homeless swelled to twelve thousand nightly lodgers in a single precinct, and forty thousand children were forced to toil for scanty bread.

Prostitution, legalized in the purchase of besmirched foreign titles, and forced upon the attention of youth in the corrupting annals of the daily press, was flaunted publicly as never before. Scientists competed for the infamous distinction of inventing appliances for murder by electricity, while in the domain of politics, the sale of votes in the closing years of the decade was more notorious than at any former period of the city's history. In a society in which all things are commodities to be had for money, the labor power of stalwart men and tiny children, the innocence of delicately cherished girlhood, the marriage tie, the virtue of the servant, and the manhood of the statesman, it is eminently fitting that the record of progress should be kept officially in dollars and dimes.

This is done in all our communities in the report of the disbursing officer who is known in New York City under the title of Comptroller. The following data taken from statement G of his report for 1889 may be readily verified, and will prove

upon examination of the original to be few among many conspicuous indications of retrogression.

Expressed in dollars and cents then, the growth of pauperism and crime is such that we now spend a million a year under that head in excess of what we spent a decade ago. Riches have increased and so also has poverty. There is no corresponding increase in the expenditure for schools.

More shameful still is this retrogression in school expenditure in comparison with the growth of police expenditure. The increase of half a billion in wealth has called for an increase of four and a half millions expenditure on police to protect the half billion from the ravages of the growing army of paupers and criminals.

One retrogressive influence fails to find positive official expression, and is, therefore, the more worthy of notice. This is the collusion among officials to reduce primary school attendance. The Board of Estimate and Apportionment never approves the full appropriation made for the schools. The Board of Education strives to live well within the sum allowed it, and crowds the greatest possible number of children upon each teacher. Then to parry the charge of overfilling school rooms it becomes the duty of the principal to reduce the enrollment per schoolhouse to the lowest point. Behind our local municipal administration lies our whole system of capitalistic production, calling for cheap hands and profit, not humane culture. And the school authorities do but seek to supply the demand of that system for lads who can read the papers well enough to vote with the machine, and write and cipher enough to be available as clerks. Everything beyond this being unprofitable, the great mass of our city children are turned out of school at ten, eleven, and twelve years to furnish "cheap" hands for industrial purposes.

In his report for 1889 (p. 13) the State Superintendent of Education laments that

The total attendance upon the schools, when compared with the total number of school age, has grown less and less with strange uniformity.

The factory inspectors in their "Report for 1886" say, p. 15:—

The ignorance is something alarming. Thousands of children *born in this country, or who came here in early childhood*, are unable to write; almost as many are unable to read, and still other thousands can do little more than write their own names. . . .

Children born in Europe and who lately came to this country, are much better informed than the children born and reared in our own State.

Defective as the information relating to labor statistics is, that which we have indicates terrible poverty among the better situated manual workers. The average wages of the employed during employment being decidedly less than a dollar a day.

Into whose hands can our half a billion of added wealth have wandered, that it leaves more than twelve thousand human beings homeless throughout the year? And is the growth of such poverty not retrogression?

The greatest progress in science within the past decade was in the department of electricity, but New York fell behind the Western cities both in the matter of electric transport and in street lighting. The substitution of the electrician for the hangman in judicial murder is characteristic of the low plane of humane feeling in State and city.

In the department of art, architecture certainly made the greatest strides in the last decade, but for one problem solved after the magnificent fashion of the Brooklyn Bridge and the Dacotahs, hundreds of plans were devised with delicate ingenuity for filling up with bricks and mortar the small remaining air space in the rear of tenement blocks. The Egyptian pyramids and catacombs of Rome were not poorer in healthful light and air than these homes of our fellow-citizens in this decade of retrogression.

But does this mean that civilization is a failure, and the prime of life past for the Republic? Far from it. It means, I take it, that capitalism has done its work, and become a hindrance. That the old industrial and social forms are inadequate to the new requirements, and must be remodeled, and that promptly.

ON THE RIGHT OF REVOLUTION.

LEO TOLSTOI.

New Review, London, July.

LONG and bitter experience has convinced me that it is utterly useless to argue with people who refuse to see what they cannot avoid seeing. To reason with such people is as vain as it would be to reason with an architect who, having built a house with angles that are not right angles, urges objection against genuine right angles for the purpose of proving the claims of obtuse and acute angles to be admitted to this category. Now, the objections urged by such a man differ very little from the objections which I continually hear put forward against the undoubted moral truth that evil should not be resisted by violence, and these objections are offered by two parties diametrically opposed to each other—the governmental conservative and the revolutionary.

The arguments of both parties are directly reducible to the proposition that man is warranted, and even morally obliged by his love of mankind, to kill his fellows, in virtue of those mysterious, or, perhaps, intelligible considerations which have always impelled men to slay other men, and in the name of which Caiphas proclaimed it far more advantageous to kill Christ than to consent to the destruction of an entire nation.

The conclusion of all these considerations and formal arguments is that murder is justifiable; and the people who advance and believe this proposition actually wax indignant at the thought that there are some persons who maintain that it is never lawful to kill; just as I have met with men who are shocked and indignant with those who assert that wives and children should never be beaten.

Humanity lives and progresses, and its moral conscience grows with its growth, reaching various stadia in its onward journey, when it clearly perceives, first the ethical impossibility of devouring its own progenitors, then the impropriety of killing off its superfluous offspring; later on, the folly of putting its prisoners to death, afterward the absurdity of keeping slaves, then the senselessness of endeavoring to reconcile the members of its families by beating them, and later still—and this is undoubtedly one of the greatest and most important of all the results obtained by humanity—the impossibility of securing or even of contributing to the general happiness by means of murder or any other kind of violence. The consciences of some people have already reached this stage of development, while those of others are on the way thither.

It behooves those who have accepted a brief for the cause of violence especially of murder to say as little as possible about love; but if love be once imported as an element into the question, no number of examples of cutthroats and brigands will suffice to demonstrate the necessity of killing a human being; the only thing they can serve to make clear is the necessity of adopting the simple and direct line of action prescribed by love, viz., that a man shall defend his fellow with his body, laying down his life for him, but not that his obligation is to take another's life.

The fundamental commandment of Christianity is love, and it is a fundamental mistake to suppose that its universality can be restricted. Those revolutionists who have satisfied themselves that the true meaning of human existence lies in spending our lives in the service of others in the name of love cannot with good grace or consistency give vent to indignation or dissatisfaction when this commandment of love is set before them as a finger-post to guide them on their way. To be angry at being thus shown the straight and sure way of saving mankind is as unreasonable as it would be for a sea-captain to feel irritated because the buoys show him his way between the shoals and hidden rocks. "Why these restrictions and limitations," he asks, "may I not possibly find it advisable to run my ship into a sand-bank?" Now this is exactly the position taken up by those who fly into a passion when told that it is

not lawful to slay a brigand who is about to kill them or some one else.

Now this is precisely the case with revolutionists; and it is a horrible confession to have to make. Reasonable beings, intelligent and highly gifted men, place themselves in opposition to common sense; sensitive, kindly, self-sacrificing souls stoutly defend violence and passionately plead the cause of murder. Violence and murder shock them, and, carried away by their natural feelings, they set about opposing them by violence and murder. This mode of procedure, although not far from the instinctive impulsiveness of mere animals cannot be said to be senseless or self-contradictory. But the moment revolutionists or governments undertake to justify such a curious course by arguments meant to appeal to reasonable beings, the utter nonsense of the thing becomes hideously palpable and the Pelion has to be piled upon Ossa, in the way of sophism, in order to hide the sheer folly of such an attempt.

All the stock arguments marshaled in array in such cases are based, in last analysis, on the hypothetical existence of an imaginary fiendish cutthroat, who is the justification in flesh and blood of the doctrine of violence. Now it will not, I am sure, be denied that this murderous cutthroat is a most exceptional, and, I think I may even go so far as to say, an impossible phenomenon. I, at any rate, have lived over sixty years without ever having come in contact with the fabulous monster. Why, then, should I, or any other reasonable being base my rule of life on this wretched fiction? Putting aside such myths we find the realities of everyday life something very different from all this: we see that the most shocking cruelties—bloody battles among men, destructive dynamite, the gallows, the guillotine, penitentiaries on the solitary system, property, the law courts, authority in all its protean forms, and with all its wide-reaching results were called into existence, not by the imaginary cutthroat, but by the very people who found their rule of life on the hypothetical existence of this impossible human monster; thus creating a terribly real evil in the effort to ward off an imaginary one born of their own delusions.

EDUCATION, LITERATURE, ART.

THE TALES OF RUDYARD KIPLING.

Edinburgh Review, July.

THE present is an age of literary commonplace. Nothing is more appreciated or desired than a touch of independence or originality. Any writer who strikes upon a fresh vein of thought or treatment secures an eager welcome and achieves an immediate, often an exaggerated reputation. Of novelists this is especially true, for fiction is the only intellectual food of thousands. Mr. Rudyard Kipling offers this precious gift of novelty and he presents it in a popular form.

Mr. Kipling is a real storyteller who tells stories of real incidents which may and do occur in ordinary life. He adopts a method of pictorial treatment of which daring directness, sharpness of outline, and naked reality are the characteristics. His bold, dashing sketches of real nature, with their masses of color, concentrated on exactly the right spot, enable him to make objects picturesque which more finished work would reveal in their true ungainliness and squalor. The apparent ease with which the effects are produced reacts upon the reader. And with the eye of the born artist he also possesses his reticence. Concentrating himself upon the one point which he wishes to bring out, he lets nothing distract his attention from it. His scenes are painted in the minimum of space and with the maximum of vividness. The picture is given as it were in a flash of lightning, and he who travels by express train may read it at a glance. The gift of telling a short story

which is complete in itself is a rare one, and Mr. Kipling possesses it to a very remarkable degree of perfection.

Mr. Kipling, therefore, is fortunate both in his matter and in his manner; in his matter because it is new, yet real, and deals with incident in a narrative form; in his manner, because it is rapid, direct, concentrated, and fitted for an age in which all who wish to read, wish also to run. In both respects he has exactly hit a real literary want. He is content to tell a story without reference to ethical purpose, and without pausing to indicate the relations of cause and effect which exist between the character and conduct of his actors. It would, however, be grossly unjust to attribute all his success to a happy chance, or even to the keen-sighted intuition which detected the drift of fashion, and discovered the exact shape in which public caprice could be best satisfied. Mr. Kipling has gifts which would have obtained him a fair share of success, even had he chosen to float against the stream. But all his talents would not have secured him so rapid and immediate a success if the relations between author and readers were not those of supply and demand. At present it is our opinion that the praise bestowed upon Mr. Kipling's work has been extravagant. His merits still lie rather in the promise than in the performance. His work has been praised to excess, partly because his talents are great, but more because he has caught the tide at a turn.

Over Mr. Kipling there is no need to repeat Canning's exclamation over an embryo orator: "I wish to Heaven that young man would risk himself." Audacity is one of his characteristics. In choice of subjects and manner of treatment, he adopts the "hit or miss" style. Few authors who have been so short a time before the public have ever produced such abundant material for a critic. It is a good sign. Mr. Kipling has published some seventy stories, a novel and a volume of verse. With the latter we are not concerned. His verses are the parerga of a man whose serious business in life is prose fiction. Each crisply, tersely told story illustrates, with more or less force, Mr. Kipling's drift of dramatic representation. Yet we cannot help thinking that Mr. Kipling would have been wiser if he had put two-thirds of the stories into the fire, or had left the larger number undisturbed in the comparative oblivion of the Indian journals in which they originally appeared.

Mr. Kipling's stories may be divided into three classes—tales of Indian society, tales of the barrack-room, and tales of child life. In our opinion the literary merits of these three classes are very different, though all three possess the distinctive charm of direct vivid, and lively narrative. The first class comprises a collection of "queer stories" of the same order of merit as those which appear in the pages of a "society weekly." They are uniformly trivial, vulgar, and smart, but not a few are decidedly clever. The second class comprises a study of the British private in peace and war, which, in their way are masterly productions. For a parallel to them we must look to the cunning hand which drew the portraits of the two Wellers, Dick Swiveller, and all the knotty eccentric portraits of the many-caped figures who haunt the yards, barns, and parlors of English Inns. Dickens was the Columbus of Cockneydom; Mr. Kipling is the Columbus of the barrack-room. The third class contains a number of slight sketches of childhood which are certain to gain a cheaply earned popularity for the author, but which are, with one exception, artistically of little value.

In his stories of Anglo-Indian society the professional instincts of the paragraphist of a society newspaper, seems to overpower the natural instincts of refinement and good breeding. Life in the hill stations of India may be vicious, frivolous, and mean, but apart from the faults which may justly be attributed to the subject rather than the author, Mr. Kipling's work is pervaded with gratuitous touches of vulgarity and coarseness which may possibly lead to the ruin of his reputation.

European society in India does not always present a pleasing

or a dignified aspect, and Mr. Kipling applies his caustic pretty freely to the pedantry of official life, to the vanities and vices of a fashionable cantonment, and to the rough-and-ready humor of the British soldier abroad; but he reserves the finer touches of his pen for his sketches of Indian life and native character. There he has no equal. Since Col. Meadows Taylor, no other writer has shown the same sympathy for the child-like simplicity, the patient fidelity and sensibility of the Hindoo; and we esteem these life-like pictures of the world in which Mr. Kipling spent his early life to be the best part of his work. Other scenes he describes by invention or reflected light, but these native incidents are reality.

Mr. Kipling's war pictures are marvelously picturesque, vivid, and dramatic. His battle scenes have all the brutality, movement, confusion, and ferocity of reality, and it is here that he is seen at his best. His pictures of child-life are certain to be popular, but the subject is so much easier, and its treatment approximates so closely to a trick that the artistic value of the triumph is little test of latent or revealed skill. His quick perception of latent analogies gives him a power akin to that of American humorists, and the collocation or illustration of his ideas enables him to produce those unexpected turns of thought on which the liveliness of literary manner so largely depends. Such a style lends itself readily to epigram, for epigrams come readily to a man who sees clearly, comprehensively, rapidly, and expresses his visions with corresponding definiteness and concentration. On the other hand, Mr. Kipling's manner is calculated to display the conspicuous faults of his matter. Unless it is regulated by a correct and refined taste, it readily degenerates from genuine cleverness into mere smartness and downright vulgarity.

THE FUNCTION OF LITERATURE IN ELEMENTARY SCHOOLS.

GEORGE E. HARDY.

Educational Review, New York, July.

THE average citizen of this great republic is familiar with the statements that "the public school system is the bulwark of our American liberties," as well as "the palladium of our national existence." He has come to regard the public schools as possessing a sacred character peculiarly their own. It is not surprising, therefore, that he is more disposed to construe any criticism of this system as a covert attack upon our popular institutions, than to inquire seriously into the justice or the injustice of the criticism itself.

Yet there has always existed a widespread dissatisfaction with the schools and their work. Of late years, however, some especially thoughtful critics have protested against the present practice of the schools on many grounds. These critics cap the climax of their protests by the unanswerable objection, that it is character, not knowledge, that the school should ever keep in view in its work of education; that we are trying to make bricks without straw when we blindly attempt to make the good citizen without first making the good man.

Whenever this wise proposition is duly comprehended, and heeded, there will be changes made in our own system of instruction, and one of the most important changes will be the restoration of the proper study of our English speech and its literature.

With the question of teaching morals, *per se*, the present paper is not concerned beyond noting that, in my judgment, their formal teaching in the public schools would, like the formal teaching of patriotism, be barren in its influences, and colorless in its results. I am convinced, however, as the result of my personal experience in directing the reading of children, that the school, by utilizing means already in its possession, can do much more effective work in the building of character than it is now doing; and not the least important agency for the performance of this great work will be found in the

rehabilitation of that sorry and emasculated text-book, the modern school reader.

I am not of those who claim that in the reading and study of literature will be found the restoration of man's moral excellence and the future regeneration of the world. Yet, with Professor Laurie, of Edinburgh, one of the wisest and most conservative of educational critics, I believe that in the proper reading of literature by children we have the means not only of cultivating their taste and uplifting their imagination, but what is vastly more important, of inculcating in them the precepts of morality, and of disposing their minds toward the contemplation of a higher and more spiritual life. This I conceive to be to-day the true function of literature in our common schools.

The first years of a child's school experience are devoted to his initiation into the mysteries of the alphabet and the primer. Having mastered their difficulties, he passes onward to a graded series of readers, which, as a rule, consists of five books—"the five inanities," they have been called. The briefest examination of any of these books will show that the average reader is a purely haphazard collection of prose and poetical extracts of varying degrees of literary merit. In the lower numbers, the contents are of such a vacuous and insipid character, and appeal so slightly to the interest or to the imagination of the child, that one is unavoidably forced to conclude that the selections have been made to order for grading purposes only. The third and fourth readers are less trivial, perhaps, but even more commonplace. Where the selections have not been taken outright from standard works, they are generally feeble and uninspiring; and their literary value is *nil*, whether we examine them from the point of view of their thought-content, the language in which they are written, or the form in which they are cast. The literary value of the higher numbers is generally greater, inasmuch as the lessons are made up almost entirely of extracts from standard authors. Although the selections are not always wisely or even happily made, yet these readers present to children their only opportunity of coming in contact with real literature during their school course. From internal evidence it would appear that the making of readers has fallen largely into the hands of people who seem to be remarkably ignorant of the value of the study of language to culture, and who, moreover, are curiously devoid of that literary sense which is generally believed to be a *sine qua non* in the writing of books. I am not alone in the opinion I have expressed; for President Eliot, of Harvard, does not hesitate to call school readers, as a rule, "simply ineffable trash."

The twaddle which is daily served up in the schools is wholly uninteresting to the children. This lack of interest naturally begets inattention, while the fragmentary character induces an inability for sustained attention that is destructive of all mental discipline. Under these demoralizing conditions need we be surprised that there is developed in the child a vagrancy of thought which makes any ripe intellectual life impossible?

There are not many educators in our schools to-day who are prepared to disagree with Professor Laurie's proposition that "the content of literature in its various forms is a moral content, a religious content, and an æsthetic content. It is the substance of mind and the whole of man."

The cultivation of a literary taste in children can be begun with the second reader. After a course of reading in the third reader grades, the child will then be ready for the more mature form of literature. It is true that our great works of literature were written mainly for adults; but, by the exercise of a wise pedagogic judgment and a nice literary taste, it is possible so to adapt them by compression, expurgation, and pruning, as to be able in most cases to find in them a complete, continuous and interesting narrative, virile and invigorating; abounding, if needs be, in romantic adventures, in startling experiences, and in thrilling incidents; containing all that is fascinating in trash without any of its deleterious qualities; in short, the only sound and wholesome reading matter for children.

MILTON AT CHALFONT ST. GILES.

Macmillan's Magazine, London, July.

THERE is in the south of Buckinghamshire a quiet rural district, as yet untraversed by railways, and still retaining much of the old-world charm and quaint simplicity of a bygone age. On the northeast the railway penetrates to Rickmansworth, in Hertfordshire, on the route to Uxbridge in Middlesex; towards the west is the line which threads its way in a northerly direction through the pleasant vale of Aylesbury. Between them lies an oblong extent of country, as yet but little known to the Londoner—a land of green fields and shady woods, of gently-rolling hills and smiling valleys, where the violet and the primrose still bloom unharmed by the hand of the spoiler, and the dog-rose and the honeysuckle scent the air as one wanders through the quiet, unfrequented lanes.

It was in this secluded district that Milton found a refuge among the Quakers in 1665, the year of the Great Plague of London. We pass down the main street of Uxbridge, the last country town now remaining to Middlesex; and crossing into Buckinghamshire by a bridge which spans the sluggish Colne, we find ourselves in the open country.

We follow the high road which leads to Beaconsfield and Oxford, and after ascending a gradual incline, we gain a prospect of the pleasant Buckinghamshire country, through which we are about to pass, and trace the course of the Misbourne stream, as it wanders through a picturesque valley amid grassy slopes and richly-wooded hills. We turn to the right into the Misbourne valley, and after no long walk reach the little village of Chalfont St. Giles.

The houses cluster round a little ford in the Misbourne, and the two roomy old inns, with their high archways and capacious stables, stand looking at each other across the stream, recalling pictures of the coaching days of the past. Here lived Isaac Penington, the Quaker apostle, a relative of the Fleetwoods, and a man of note in the days of Milton. Penington was the founder of the Quaker colony in Buckinghamshire, which numbered among its members his son-in-law, William Penn, and his disciple Thomas Elwood, the young friend of Milton. Elwood, upon the introduction of Penington, had been in London reader of Latin to Milton. Four years later, as a result of the interest taken in Elwood by Milton, he came to stay at Chalfont St. Giles. At that time Penington had not long been released from Aylesbury jail; Elwood was soon to go thither; and Penn, a young man as yet untried by persecution, had just returned to England from his travels.

The aspect of the village can have changed but little since Milton went there in the year of the plague. It must have been a relief to the blind, broken-hearted old man to get out of stricken London, over which the gloom of death had fallen, and, breathing the country air again, to know that he was once more in the Buckinghamshire fields. Yet there was something peculiarly sad in his return to a neighborhood in which he had spent the happiest days of his life. For scarce a dozen miles away lay Horton, the last resting place of his mother, and the scene of his tranquil youth, where he had spent five happy years culling the flowers of ancient and modern literature, and enjoying with all the zest of young, receptive genius those enchanting visions of country life and scenery which throw their spell over his earlier poetry. From this delightful retreat came forth *L'Allegro* and *Il Penseroso*, the twin idylls in which nature is viewed through her reflection upon a twofold mirror of the human mind; *Lycidas*, the noblest dirge, and the most exquisite pastoral in the English tongue; *Comus*, the so-called masque, with its "Dorique delicacy" of lyric lay and majestic march of metre.

The house which Milton occupied at Chalfont is still standing, and inhabited. It is a picturesque, modest little abode, somewhat superior to the ordinary laborer's cottage. On the house-wall facing the garden is a plate bearing the name of

Milton. To this dwelling Milton brought the manuscript of *Paradise Lost*, and it is probable that the last few lines of the poem were written here. This dwelling was the birthplace of *Paradise Regained*.

What a contrast between the second sojourn in Buckinghamshire and the first! The country scenery that had charmed the poet's youth—the "hedgerow elms on hillocks green," the "russet lawns and fallows gray," the upland hamlets—and Chalfont may have been one of them—with their "secure delight" and jocund festivals upon a "sunshine holiday," the "cottage chimney" smoking between the oaks, the "archéd walks of twilight groves"—all had faded away like some radiant dream of the early night in the long, dark hours that follow; and though the voices of the fields may have brought back to him some ray of departed brightness, some half-forgotten pictures of the past, the vision could only bring with it a reflective melancholy in place of a fresh creative inspiration. For not only had his blindness severed Milton from the world of Nature, but chilly age and the failure of a noble cause had parted him from sympathy with his fellow-men; the hand of the musician had lost its cunning, nor could it again touch those rare spontaneous chords which ravish our human senses and speak to our human hearts.

And so it is that *Paradise Regained* breathes but faintly the aroma of the woods and fields. There are, indeed, a few delightful homely touches—such as the description of the aged peasant,

Following, as seemed, the guest of some stray ewe,
Or withered sticks to gather, which might serve
Against a winter's day, when winds blow keen,
To warm him wet returned from field at eve;

or that of the disconsolate disciples, "plain fishermen," who "close in a cottage low together got" by a creek in Judæa, "Where winds with reeds and osiers whispering play," bewailed their absent Master; or the charming pastoral scene later on, when, as the night wore out,

the herald lark
Left his ground nest, high towering to descry
The morn's approach, and greet her with his song,

where we seem to recognize once more the inspirations of Horton, reawakened by the rustic environment at Chalfont St. Giles. But these are a few stray flashes only of the picturesque, across a night of rhetoric; for already an "age too late" and "a climate cold," as Milton himself complains, had quenched the fire of his poetic fancy.

SCIENCE AND PHILOSOPHY.

MYTHOLOGY AND LEGEND.

O. OTFRIED.

Unsere Zeit, Leipzig, July.

II.

TO determine the characteristics which distinguish the Aryans from the other races of mankind, it is necessary to have a clear understanding as to what are the other races. According to Vodskov there are only three races of men, the Aryan, the Mongolian, and the Negro. Where then it may be asked does the Semitic race come in? Since Blumenbach's day it has been customary to embrace the Semito-Hamitic race along with the Aryan under the term "Caucasian." Latterly it has been realized that this classification is unsupported by ethnology or philology, and now, according to Vodskov, it is equally unsupported by mythology. Vodskov asserts that the Semito-Hamitic races spring from the same stock as the Negro. Vodskov is, I believe, the first to express this view, but the evidences in support have been long familiar and for the most part adduced by scientists whose preconceptions were opposed to the conclusion. Since the investigations of Bensey, the connection between the North African and Semitic languages has been established to the satisfaction of

all but a few unteachable adherents to antiquated views; although, strangely enough, one of the fiercest assailants of the conclusion, Robert Hartmann, was the first to point out the community of origin of all the African languages. Are the Negroes and Arabs then one race? Certainly not, any more than the Hindoos and Germans are one race; but behind the Arab and the Negro, as behind the German and the Hindoo there lies a common stock from which both races have sprung.

Each of the three great races has its own distinctive characteristics, and these are most clearly indicated in its mythology. The Englishman, Tylor, has the credit of discovering, through his investigations into the mythology of savage races, that the beings they worship as gods and demons are the souls of their ancestors, from whom they solicit good, or whose anger they seek to propitiate by offerings. On the strength of this discovery other mythologists, and especially Lippert, have gone the length of treating all mythology as spirit cult. But this is a fundamental error. Coexistent with spirit cult and spirit worship, we have nature cult and nature worship. We find evidences of both in Aryan mythology, yet nature worship predominates, spirit worship holding a very subordinate place; but in the mythology of other races, and especially in that of the Semito-Hamitic, we find hardly a trace of nature worship. Their religion is based almost wholly on spirit cult. The Aryan religions are, therefore, the most highly developed, the Semito-African the most degraded. For, spirit worship, in its development, leads the individual to live for himself alone, and to regard nature as a plaything for the sport of the gods; while nature cult finds law and order in the universe, and recognizes that man himself is a part of the whole, and subject to universal law. This idea, that existence is subject to prescribed law, is the fundamental idea in all Aryan religions. In this matter the Semito-African religions present a strong contrast. Even the Mongolian peoples come much nearer to the Aryans in this respect, as, indeed, the structure of their languages indicates greater affinity. Here (in the Semitic religions), said Vodskov, we note a decisive negation of nature, an abstract, one is tempted to say, a barren, enthusiasm for the purely logical, along with passionate fanaticism; exhibited, in its best form, in the Prophets and Spinoza, and in its most offensive form in the modern so-called Jewish free-thinkers. We see it well exemplified in the fanatical, warlike enthusiasm of the Assyrians, those mighty warriors before the Lord; we see it in the Fetichism of the negro who, like the Semitic peoples, pictures nature as the passive plaything for the arbitrary sport of spirits, as exemplified alike in the blood-thirsty sacrificial orgies of Central Africa and of Syria.

The same difference is equally exemplified in the literature of the two races: the graceful swelling measure of Greek works, the tragic contemplation of the world as exhibited in German poetry, we seek in vain among the Semitic peoples.

While the Greek and Germanic gods are representative of the simple life of man and nature, and we breathe here a pure and renovating atmosphere; the Semitic religions confront us with a waste of fantastic caricature in a sultry atmosphere, heavy laden with lust and horrors which oppress the soul. The queer, crude phantasy exhibited in their works of art gives the impression of fancy gone mad. Hence it is that only the Aryan (and to a less extent the Mongolian) people have an epic and a drama, because both of these are based on the recognition of man as a part of the great whole of nature. The Semitics present only faint traces of epic poetry, choked amid a wild, fierce waste of passionate, worldly and spiritual lyric. For the same reason they have no independent philosophy, no science beyond the pure sciences of the understanding—Mathematics and Astronomy, and these have only been studied for their practical application. In these departments they are our teachers. For the division of the ecliptic into 360°, of the hour into 60', and of the week into seven days, we are indebted to the old Babylonians. Equally they stand above us in all

matters pertaining to trade. To Babylon and Egypt the world is indebted for weight, measure, and currency. The Chaldeans, the Phœnicians, the Jews of antiquity, were the first traders. The Semitic people and their Negro kindred are essentially traders, as it is equally a characteristic of the Indo-Germanic people to despise trade and neglect it for the pursuits of war, agriculture, and mechanical industry.

But it will be said: "Were not the Jews the first people to teach the doctrine of a supreme God? Is not monotheism of Jewish origin?" The Jews have certainly got the reputation, but very undeservedly. They regarded themselves as a chosen people, and their god, who was their ancestor, more powerful than the other gods of the nations. The deep Christian conception of God is of Indo-Germanic origin, and the evolution of Jewish thought from crude ancestor-worship is due to Persian and Greek influences. The Semitic ancestral gods are all types of the vain-glorious, revengeful, Semitic people.

The prime condition of progress for humanity was emancipation from the shackles of spirit-worship and the transition to the worship of Nature; and that this progress could have been due to the Aryans only, is clear from the fact that their culture rested on a knowledge of nature and the elementary laws of existence. To the Aryans are ascribable all the great triumphs of material science, and inevitably so, for the spiritual development of other races was in other directions. In this matter history has given its verdict. The Egyptian, Babylonian, and Assyrian nations, which early reached a comparatively high plane of civilization, were shattered at the first intrusion of the Aryan races on the scene, and have never recovered themselves. Since the reins of dominion were first grasped by the Persians, they have been transferred from one Aryan race to another, but have never passed out of Aryan hands. And the Persians, as they came out of the highlands of Persia into Mesopotamia, were far behind the Semitic peoples in superficial culture; but the nobler nature and corresponding loftier inner culture gave them the ascendancy. To realize and foster our highest race characteristics is then for us the weightiest matter, for on it rests the historical future of our race.

NEW CHAPTERS IN THE WARFARE OF SCIENCE.

XIII.—FROM FETICH TO HYGIENE.

ANDREW DICKSON WHITE, LL.D., L.H.D.

Popular Science Monthly, New York, August.

ONE of the most striking features in recorded history, down to a recent period has been the recurrence of great pestilences. Various indications in ancient times show their frequency, and the famous description of the plague at Athens, given by Thucydides, with the discussion of it by Lucretius, shows their severity. In the Middle Ages they raged from time to time throughout Europe; such plagues as the black death and the sweating sickness swept off vast multitudes; the best authorities estimating that at the middle of the fourteenth century half the population of England died of the former. In 1552, 67,000 patients died of the plague in the Hotel Dieu at Paris alone, and in 1580 more than twenty thousand. The Great Plague in London, in 1665, was also fearful, and that which swept the south of Europe in the early part of the eighteenth century, as well as the invasion of the cholera at various times during the nineteenth, while less terrible than their predecessors, have still left a deep impress upon the imaginations of men.

From the earliest records we find that such pestilences were attributed to the wrath or malice of unseen powers. This had been the view of the heathen, even in the most cultured ages before the establishment of Christianity. In Judea, the Scriptural records of various plagues sent upon the earth by the Divine fiat as a punishment for sin, show the continuance of this mode of thought. Among many examples and intimations of this in our sacred literature we have the epidemic

which carried off 14,700 of the children of Israel, and which was only stayed by the prayers and offerings of Aaron, the High Priest; the destruction of 70,000 men in the pestilence by which King David was punished for the numbering of Israel, and which was stopped only when the wrath of God was averted by burnt offerings; the plague threatened by the Prophet Zechariah, and that delineated in the Apocalypse. From these sources this current of ideas was poured into the early Christian Church, and hence through nearly twenty centuries down to a period within living memory, the Church authorities, at the appearance of any pestilence, instead of devising sanitary measures, have preached the necessity of immediate atonement for offenses against the Almighty.

This view of the early Church was enriched greatly by a new development of theological thought regarding the power of Satan and evil Angels. For this the declaration of St. Paul (I. Cor. x : 20) that the gods of antiquity were devils, was cited as sufficient warrant.

The main cause of this immense sacrifice is now known to have been the want of hygienic precautions. And here certain theological reasonings came in to resist the evolution of a proper sanitary theory. Out of the Orient had come the theological idea that the abasement of man adds to the glory of God, and that living in filth betokened piety. In the principal towns of Europe the most ordinary sanitary precautions were neglected, down to a quite recent period, and pestilences continued to be attributed to the wrath of God or the malice of Satan. As to the wrath of God, a new and powerful impulse was given to this belief, in the Church, toward the end of the sixth century by St. Gregory the Great. In 590, when he was elected Pope, the city of Rome was suffering from a dreadful pestilence; the people died by thousands; the visitation was attributed to the wrath of Jehovah, and chroniclers tell us that fiery darts were seen flying from heaven upon the devoted city; but, finally, in the midst of all this horror, Gregory, at the head of a penitential procession, saw hovering over the mausoleum of Hadrian the figure of the Archangel Michael, who was just sheathing a flaming sword, while three Angels were heard chanting the *Regina Cæli*. The legend continues that the Pope immediately broke out into hallelujahs at this sign that the plague was stayed, and as it shortly afterward became less severe a chapel was built on the spot and dedicated to St. Michael. Still later, above the whole was erected a statue of St. Michael sheathing his sword, which still stands to perpetuate the legend.

This sort of theological reasoning developed a terribly disastrous idea; this was that Satan, in causing pestilences, used as his emissaries especially Jews and witches. As a result of this mode of thought, the Jews in all parts of Europe were put to death to propitiate the Almighty and thwart Satan. Thousands of unfortunate women, too, were put to death in obedience to the Mosaic command: "Thou shalt not suffer a witch to live."

In such an atmosphere of thought it is no wonder that the death statistics are appalling. We hear of districts in which not more than one in ten escaped. Such appeals to fetich against pestilence have continued in Naples down to our own time, the great saving power being the blood of St. Januarius; but it will be reassuring to people contemplating a visit to that beautiful city to know that although the miracle still goes on, sanitary measures are also resorted to. An unbelieving generation, especially taught by the recent horrors of the cholera, has thought it wise to supplement this power by the "Risamento," begun mainly in 1885. The drainage of the city has been greatly improved, the old wells closed, and pure water introduced from the mountains. In other parts of Italy similar progress is seen under the Italian Government, and even in Spain, where, until recently, all sanitary measures were regarded as absurd, if not impious, a healthful skepticism has begun to work for good.

RELIGIOUS.

THE INAUGURAL ADDRESS OF PROFESSOR BRIGGS.

TALBOT W. CHAMBERS, D.D.

Presbyterian and Reformed Review, New York, July.

THE Inaugural Address of Professor Briggs is a startling evidence of the degree to which the favorite speculations of the present age have affected the tone of theological education. The formal subject of the Address is The Authority of Holy Scripture, to which due homage is paid, but immediately we are told that there are three fountains of Divine authority the Bible, the Church, and the Reason. While Dr. Briggs distinctly states that he does not coördinate these sources as equal, yet he represents them as so many independent ways of finding God. The novelty of Dr. Briggs's position is, we suppose, unquestionable, no accredited author among the Reformed having ever put the Scripture even apparently or inferentially upon the same plane with reason and the Church as a means of finding God. The reason, in its best form, being that of a fallen being, cannot possibly reach ultimate truth, or determine the existence of one or more persons in the God-head, the possibility of the Incarnation, or the fact or the method of the forgiveness of sin. The Church composed of imperfectly sanctified men cannot be a sufficient guide. How, then, is it possible to put these three sources of authority on the same level? The answer suggested by the Address is that religion consists in the recognition of God and dependence on Divine authority. One wonders how Mohammed came to be excluded or omitted. The Koran is full of references to the Divine Being, and everything is traced up to His will. Indeed, it is not easy to see how any can be excluded save railing infidels or determined agnostics.

Not content with indirectly degrading the Bible by lowering its claims to an equality with reason and the Church, the author of the Address assails the Book and its authority. This is done with more ingenuity than ingenuousness, by representing it as barricaded by formidable breastworks which the "scholastics and ecclesiastics of Protestantism" have erected to keep men from the living waters. So successful have been these modern scholastics that the learner is required to force his way and "storm the barriers of ecclesiasticism." The first of these barriers is superstition in the form of Bibliolatry, a very singular charge to come from a professor of Biblical Theology. While the meaning of this accusation is not explained, the reference must be to those who regard the Book as holy. All Protestants (save those whom Dr. Briggs represents) consider the Book to be holy, but at the same time insist upon the right and duty of all men to search the Scriptures, so that their faith may not rest in the wisdom of men but in the power of God.

Another "barrier" is the dogma of verbal inspiration. This dogma is generally held among the Reformed as contained in the utterance: "The Bible is God's Word written by man," the twofold authorship extending to every part of the volume. Dr. Briggs says that the verbal inspiration of the Scriptures "is not found in the Bible itself nor in any of the creeds of Christendom." Yet by the confession of Dr. Ladd, it "has doubtless been, on the whole, most generally prevalent" in the Christian Church; and it is certain that the advocates of plenary inspiration build more upon the assertions of the Word than upon any other ground. Take, for example the utterance of the Apostle (I Cor., ii. 13): "Which things also we speak, not in the words which man's wisdom teacheth, but which the Spirit teacheth." But how does this come to be a barrier? Surely it is easier for a plain man to get the sense of Scripture, if he holds it all to be simply the Word of God, than if in each case he must "force his way through the language and the letter, the grammar and the style, to the inner substance of the

thought." It is Professor Briggs who constructs a *chevaux-de-frise* around the Bible, and not the traditional Church view.

A third "barrier" is found in the *authenticity of the Scriptures*. All the evidence on this point, which has been carefully sifted and established by the toil of scholars, is scornfully scouted as "floating traditions," and the argument founded on it is held to be reasoning in a circle. Dr. Briggs says that the "Higher Criticism has forced its way into the Bible itself, and brought us face to face with the holy contents, so that we may see and know whether they are Divine or not;" or, as he elsewhere declares, it is by *divina fides* that we know the Bible to be the Word of God. But what a mighty barrier he thus erects across the path of sinful man! It is enough to remark that in his effort to "remove obstructions that have barred the way of literary men from the Bible," he has put an impassible obstacle in their way, and shifted the authenticity of Scripture from its natural, reasonable, and adequate basis to a vague mysticism, as unreal and flighty as any Phrygian Montanism.

The fourth "barrier" is Inerrancy. Dr. Briggs says that this claim drives men from the Bible, whereas, in fact, where it repels one it attracts a hundred. Men like something on which they can depend, whereas to tell them that "there are errors in Scripture that no one has been able to explain away," undermines confidence. Under the pretext of demolishing a barrier Dr. Briggs has constructed one of a very serious character. He indeed says: "The Bible nowhere makes this claim;" but for ages the contrary has been the common opinion of believers. Our Lord said: "The Scripture cannot be broken;" and the Apostle Paul said: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness" (II. Tim. iii: 16), where the connection plainly shows that the writer was referring to the entire Old Testament. Professor Briggs would limit inspiration "to the essential contents of the Bible, to its religion, faith, and morals," while all else is remitted to the category of "circumstantial." Has the Professor ever heard the maxim, *Falsus in uno, falsus in omnibus*?

A fifth "barrier" is the claim that miracles violate the law of nature. But of late years this form of defining a miracle has been generally abandoned, and, therefore, the presenting of it now is an anachronism. The presence of the supernatural is the great fact in Scripture, and this is the gravamen of scientific unbelievers. Professor Briggs is playing into their hands when he reduces mighty works to a category of nature and makes them signs of loving purposes, and tenderness, and grace; but not of Divine power. He may suppose that he has obviated the difficulties of modern science, but still that which Peter said at Pentecost, "Jesus of Nazareth, a man approved of God by mighty works, and wonders, and signs which God did by Him," will stand forever as the expression of the testimony by which Jesus is accredited as the Son of God, the promised Saviour of men.

The sixth, and last "barrier," is found in the claim that prophecy is minutely fulfilled. It is true that many predictions have been wrongly interpreted, and that often a fulfillment has been supposed when it did not exist. But how few and feeble are these compared with the great body of foretellings in regard to the Messiah, the Jews, Nineveh, Babylon, Egypt, Tyre, etc., and which form a sure basis of faith? One singular remark is that the last verse of the Book of Jonah contains a gospel "of heathen salvation, unnoticed save by Zwingli and a few Anabaptists and heretics," and Dr. Briggs. That is because God sent a prophet to Nineveh, and upon the repentance of the people spared them, therefore He will spare the heathen world to whom no prophet comes, and who do not repent. We submit that no book of logic contains a clearer example of *non sequitur*, nor does such an example of Biblical theology warrant any high hopes of what is to come from the new chair established in Union Theological Seminary.

THE RELATION OF THE CHURCH TO MODERN SCIENTIFIC THOUGHT.

PROFESSOR JOSEPH LE CONTE.

Andover Review, Boston, July.

I.

WE hear much of the traditional conflict between the Church and science. From every branch of such conflict science seems to have come out victorious, and yet from every apparent defeat the Church has come out purer and stronger. The method of science is the method of reason, and must be applicable to the whole domain of thought. It is already being applied, and will continue more and more to be applied, to the traditional beliefs of the Church. The effect will undoubtedly be revolutionary, but also, I am convinced, in the highest degree beneficent. Like all else human, Christian beliefs were at first narrow, local, provincial. They have all along been slowly expanding; but the effect of science has been to hasten the process of expansion of religious conceptions to a degree that is terrifying to those who still remain in the provincial state. But the *final* effect must be, what it has ever been, only beneficent. The mission of science toward the Church is to elevate the plane of religious thought and test the validity of religious beliefs; to purify by driving out the false and low, to strengthen by verifying the true and noble.

Let us consider, very briefly, some examples of these effects.

I.—*Conception of God*. This, the most fundamental of all religious conceptions, has gradually changed from a gross anthropomorphism to a true spiritual theism, and the change is largely due to science. There are three main stages in the evolution of the idea of God. (1) A low anthropomorphism. He is altogether such a one as ourselves, but larger and stronger. His action on nature, like our own, is direct. His will is wholly manlike—capricious and *without law*. (2) The second stage is still anthropomorphism, but of a nobler sort. He is manlike, but also *kinglike*. He is not present *in* nature, but sits enthroned above nature, in solitary majesty. He acts on nature, not directly in person, but *indirectly* by physical forces and natural laws. He interferes personally and by direct action only occasionally, to initiate something new or rectify something going wrong. This idea culminated in the eighteenth century, and was in full accord with the scientific ideas then prevalent—*preestablished eternal stability* of cosmic order and *fixedness of organic types*. God was the great *artificer*, the supreme *architect*, working as it were on *foreign* material and conditioned by its nature. He established all things as they were in the beginning, and they have continued substantially the same ever since.

This conception still lingers in the religious mind, and is, perhaps, even the prevailing one now. It is a great advance on the preceding one, but alas! it removes Him beyond the reach of our love. We are His *creatures*, but not His *children*.

(3) The last stage of the evolution of the conception of God is true spiritual theism. God is immanent, resident in nature. Nature is the house of many mansions in which He ever dwells. The forces of nature are the different forms of His energy, acting *directly* at all times and in all places, and determining all its phenomena. The laws of nature are the modes of operation of the omnipresent divine energy, invariable because He is perfect. He is again brought very near to us and restored to our love. In Him we live and move and have our being. This view has been held by noble men in all ages, especially in early Christian ages, but is now at last *verified*, and well-nigh demonstrated by the theory of evolution. No other view is any longer tenable.

This is the most fundamental of all changes in religious conception. All others flow as necessary consequences from this one.

II.—*The Question of First and Second Causes*. All causes are modes of the first cause. They seem to us secondary, that

is *necessary* and *unconscious*, only because they act according to invariable law. But law itself is only the operation of the first cause.

III.—*The Question of General vs. Special Providence.* This question is solved in the same way. All is alike general and special—general, that is, according to law; and special, that is, by direct action. There is no real distinction between the two—the distinction vanishes in the presence of a higher view.

IV.—*The Natural and the Supernatural.* Once clearly conceive the idea of God permeating nature, and determining *directly* all its phenomena, and the distinction between the natural and the supernatural disappears from view. And with it disappears also the necessity of miracles *as we usually understand miracles*. Miracles in the sense of violation of law are simply *impossible*, because law, both physical and moral, is the expression of the *essential nature and perfection* of God. It is as impossible for God, *in this sense*, to perform a miracle as to lie. In what sense, then, is a miracle possible? Only as an occurrence *according to a law higher than any we yet know*. If we define nature as consisting only of phenomena governed by physical and chemical laws, then *life* becomes supernatural and miraculous. There may be modes of divine activity, the law of which we do not and may never understand.

V.—*Question of Design in Nature.*

VI.—*Question of Mode of Creation.*

It is said that evolution destroys forever the theological view of nature. Yes, if we mean the manlike, cabinet-making, watch-making design of Paley and the older writers—a separate petty design for each separate object.

The old anthropomorphic idea of creation *all at once* and *rest ever since*, gives place to that of *continuous* creation, *unhasting*, *unresting*, by an eternal process of evolution.

In our view of the nature of God, the choice is *not* between personality and something *lower* than personality, namely, a blind, unconscious force operating by necessity, as a pantheist and materialist would have us believe; but between *our* personality and something immeasurably *higher* than personality as we know it. Our language is so poor that we have to represent even *our* mental phenomena by physical images; how much more, then, the divine nature by its *human image*. *Self-conscious personality* is the *highest* thing we know or *can conceive*. We offer Him the best we have when we call Him a Person, and we know that this falls far short of the infinite reality.

THE GREAT BONZE.

ROBERT DE BONNIERES.

La Lecture, Paris, June 25.

NOT every one is aware that of the thirteen hundred million inhabitants of the earth five hundred millions are Buddhists. If the question as to what should be the religion of the world were submitted to universal suffrage, the Buddhist religion, or rather that philosophical morality, would have the majority.

Having a good reason for visiting in Ceylon the High Priest of the Church of the South, I did not fail to call on him.

The great Bonze lives some miles from Colombo, the principal town of Ceylon, in the village of Maligakanda, where is his seminary.

This is a large inclosure planted with cocoa-trees, mango-trees, and teaks, among which are scattered some very simple square buildings, with over-hanging roofs, supported by wooden pillars. His head shaved, his feet encased in leather sandals, dressed in a yellow toga which left the right arm and shoulder bare, Sumangala was seated under a shed. Surrounded by young priests dressed in the same fashion as himself, he was giving them a lesson.

They spelt together some texts in Pali, engraved with a bodkin on resinous palm-leaves; when the text was in verse they sang it in chorus, in the tone of our singers at vespers.

When the lesson was finished, Sumangala rose and conducted us under the veranda of his little lodging, passing on the way beneath an arbor of pink begonias. He was a small, plump

man, with a brown skin, active, and benevolent looking. His eyes were black, soft, and piercing, incessantly moving.

The Cingalese interpreter brought a large copper vase, which served for a spitbox. The teeth and mouth of the high priest were red with betel and bloody saliva. Betel leaf with a Buddhist priest takes the place which snuff occupies with many of our country curates in France.

Sumangala was born at Sipkaduva, near Point de Galle, on February 22, 1828. He learned the Cingalese alphabet at home, and acquired a thorough knowledge of the sacred languages in the Buddhist temple. He was a seminarist at twelve years of age, a priest at twenty-one. His family was rich. His father was in the judicial department of the English civil service; his brother was Professor in the Academy at Ceylon. At first priest at Point de Galle, then High Priest at Adam's Peak, my host came to Colombo in 1872. As the priests take the name of the village where they are born, he is called Sipkaduva-Sumangala.

The great Bonze began by telling me that I must not confound the Church of the North, which is established in Thibet, China, and Japan, with the Church of the South to which belong Ceylon, Burmah, the Kingdom of Siam, and Cambodia. For the Church of the South, of which he is one of the chiefs, he claimed the "purity" of the true teaching of Buddha, "who was the wisest of mankind." He proceeded to enlighten me as to some points of usage and doctrine.

A Buddhist priest must devote his time to teaching and meditation. He rises at five o'clock in the morning and takes a slight repast at six o'clock to appease his hunger until his principal meal which is at eleven. During the rest of the day he is forbidden to eat, but not to drink; he is permitted to drink only tea or orange juice. If priests eat in the evening, their minds become heavy and lazy, and they are not able to teach as well.

Buddhist priests and their followers are not allowed to kill animals. At this time, however, the question is discussed as to whether they may eat the meat of animals killed by other hands than their own. Perhaps a council will meet to settle the question. A council is called only to decide whether the sacred books have been altered, and to try a bad priest. A priest is deposed only for having committed one of the four great mortal sins which are: an illegitimate union, theft, assassination, and the great lie. The great lie is saying one is *arrahath*, that is, that one is omniscient and is Buddha when he is not.

Like the mendicant orders of the Middle Ages, Buddhist priests can eat nought but what is given them; they have no kitchen or means of cooking of their own. Their rules are more severe than those of the Benedictines; they live on the charity of the faithful alone, and are not allowed to make money out of anything. The house in which Sumangala resides was given him by subscription. In Ceylon there is neither government allowance nor funds for religious purposes.

Buddhist priests must have nothing to do with women, and cannot even give them their hand, under penalty of being suspended from their functions for several days and of submitting to expiatory prayers.

Sumangala then passed to a summary explanation of doctrine. To facilitate these explanations, he caused to be brought a Buddhist catechism in English, and we read together its questions and answers:

What is a Buddhist?

He is one who professes to be a follower of Our Lord Buddha.

Was Buddha a God?

No.

Was He a man?

In form He was a man; but internally He was not like other men; that is, in mental and moral order He surpassed all the men of His time and all other times.

Was Buddha His name?

No. It is the name of a state of mind.

Its signification?

Illuminated; or He who has perfect wisdom.

Did Buddha discover the cause of human misery?

At last He discovered it. As the light of the rising sun scatters the shades of night and reveals everything to view, so the light of knowledge rose in His mind, and He saw clearly the causes of human suffering and the means of escaping them.

Did He have to make great efforts to attain this knowledge?

Yes; He had to conquer all the defects, the desires, and the appetites which deprive us of the sight of the truth.

What is the light which can disperse our ignorance and drive away all troubles?

The knowledge of the Four Noble Truths, as Buddha calls them.

What are those truths?

First, that misery always accompanies existence; second, that all modes of existence result from passion or desire; third, that there is no escape from existence except by destruction of desire; fourth, the means of obtaining the destruction of desire.

When we are in possession of the Four Noble Truths, at what do we arrive?

At Nirvana.

What is Nirvana?

The state of perfect repose, the absence of desire, of illusion, of pain, the complete annulment of everything which constitutes physical man. Before attaining Nirvana, man can be incessantly born again; when he has attained it he cannot be born again.

This morality, which sets up nothingness as the supreme end of life, and makes perfection itself consist of conscious stupidity, is the height of pessimism. Yet what renders this philosophy supportable and even touching is the profound reflection it gives to the study of man, and the pity filled with goodness which the sight of men's miseries causes.

In taking leave of the great Bonze, I asked him what had been during his life, his joys, and his sorrows.

He answered good-humoredly: "My happiness has consisted in knowing Buddha more and more; I have had no sorrow save the diarrhoea."

MISCELLANEOUS.

THE POST-OFFICE IN CHINA.

Cornhill Magazine, London, July.

MANY writers decry the monopoly of the post-office, others speak of it as a necessary evil; some defend it as an unmixed good; but, as a matter of fact, if not of principle, it is universally admitted in most lands that the conduct of the correspondence of the people is one of the proper functions of government.

However true this may be of other countries, it is most certainly not the case—and never has been the case—in the oldest of all countries, China. Collectors of postage-stamps will produce their half-dozen specimens, labelled "China," in protest against this doctrine. Are these not, they will ask, Chinese stamps—stamps issued by an Imperial Chinese post-office? I am sorry to say they are not. The Chinese Government, as every one knows, looks with grave suspicion on change of any kind, and particularly on change advocated by the intruding foreigner. The foreigners, through miscellaneous motives, continue to press what they call reforms upon China, and have urged upon her the adoption of various wealth-producing systems, as railways, mints, telegraphs, and post-officers. The wealth China would like to have; but she would rather do without the wealth than try these new-fangled schemes.

It is not to be imagined, however, that a veritable nation of shopkeepers, like the Chinese, would remain, owing to this refusal of their Government to convey their correspondence,

destitute of a postal service. They have, indeed, a very complete system of their own, entirely independent of the State. In every town of any size may be seen ten or a dozen shops with the sign *Hsin Chü*, "letter-office," or postal establishment, suspended outside. Their business is to carry, not letters only, but small parcels, packets of silver, and the like, usually to towns in the same province, but also, on occasion, to other provinces. They are, in fact, general carriers, or, perhaps it would be more exact to say, they occupy much the same position in China now as did the "agents" at Harwich or Dover of the Postmaster-General at the beginning of the eighteenth century—so miscellaneous are the packages committed to their charge. They have no fixed tariff, varying according to weight, and there appears to be no limit, within reason, to the size of letters or parcels they will carry. The charge for letters is fairly consistent, but in estimating the cost of conveyance of parcels, the size and shape alone seem to be taken into account. A rough calculation is then made, which the sender is at liberty—if he can—to abate. In fact, the transmission of parcels is regarded as being as much a matter of bargaining as the purchase of a pig.

As there is no monopoly, each post-office tries to underbid its rivals, and competition sometimes verges on the ludicrous. Since the institution of female post-office clerks in England, how many complaints (doubtless quite groundless) have there not been from would-be purchasers of stamps who have been kept waiting at the counter while the postmistress and her assistants compared notes on last Sunday's fashions? In China this deplorable state of things is reversed. There each post-office has its touters, who go round at very short intervals to each place of business to beg for the privilege of forwarding their letters. The bankers are the best customers, and as post-time draws near (post-time is fixed at the open ports by the departure of the local steamer) you will see a touter enter a bank and interrupt the clerks with an entreaty to be allowed to convey the letters they have not yet copied. He is dismissed for half an hour, and meanwhile two or three rivals will appear with the same request. The lucky man is he who happens to come in as the letters are sealed.

Prepayment is optional, no fine being levied on unpaid letters. Postage is known euphemistically as "wine allowance," and on the cover of the letter is always noted the amount paid or due. Postage stamps have never, apparently, been thought of. Some day it will dawn upon one of these benighted carriers how vast are the benefits of our stamp system. He will then hasten to supply himself with a varied and picturesque series, which he will dispose of to Western stamp-maniacs at a highly satisfactory profit. Custom requires only two classes of correspondence to be prepaid in full—letters to indigent relatives, and begging epistles.

Every letter, sent or received, is entered in a book—that is to say, is practically registered. And for this registration you have no two-penny fee to pay, or any vexatious regulation to observe in the matter of your envelope. Furthermore, the post-office will give you credit. An account will be opened with you, which you need settle once a month only, or at longer intervals still if your credit be good.

Who shall say that our State monopoly is an advantage as compared with the freely competing private post-offices of China? But are these trustworthy? it will be asked. Foreign missionaries living in the interior declare they are, and gladly make use of them. A Chinese firm of any standing is not less honest in its dealings than a similar firm in England, and it should be remembered that these post-offices pledge their credit. It is true that highways in China are not always safe. That, however, is a matter of comparatively little consequence since the post-offices arrange things so as to give every one concerned, gentry of the road included, the least possible trouble; they pay a regular subsidy to the highwaymen.

Some day, no doubt, China will be prevailed on by her foreign advisers to assert her right to control the people's correspondence; but the day seems far distant. Perhaps, when it dawns, we in the West will have come round to the present views of the Chinese public on this point, and have decided that it is pleasanter to feel that we are conferring a favor by sending our letters through a grateful post-office than to have to worry a Postmaster-General into doing badly, what a private company could do better.

Books.

JUSTICE: Being Part IV. of the Principles of Ethics. By Herbert Spencer. Pp. viii and 291. Cloth. New York: D. Appleton & Co. 1891.

[In a neat and attractive volume the publishers have given us Herbert Spencer's latest work, a work which, as part of a series, has been in contemplation for more than a decade, but was only composed within the past two years, and at a period long after many of the great philosopher's admirers had been led to fear that he would write no more. Although this book is designed as Part IV. of the series, *The Principles of Ethics*, it is actually only the second book of that series yet composed, Part I., *The Data of Ethics*, having been published in 1879. In his preface to the present volume, the author says:

Years of declining health and decreasing power of work, brought, in 1886, a complete collapse; and further elaboration of The Synthetic Philosophy was suspended until the beginning of 1890, when it became possible to get through a small amount of serious work daily. . . . Completion of *The Principles of Ethics* was, without hesitation, decided upon; the leading divisions of The Principles of Sociology having been executed. . . . Led by the belief that my remaining energies would probably not carry me through the whole, I concluded that it would be best to begin with the part of most importance. Hence, passing over Part II., "The Inductions of Ethics," and Part III., "The Ethics of Individual Life," I devoted myself to Part IV., "The Ethics of Social Life: Justice," and have now, to my great satisfaction, succeeded in finishing it.

The first five chapters of the book have been already published in the *Nineteenth Century*; the remaining twenty-four chapters now appear for the first time.

The work of which this book forms a part, covers, to a considerable extent, a field coinciding with that covered by *Social Statics*, published in 1850; but, as the author remarks in the preface to the present volume: "What there was in my first book of supernaturalistic interpretation has disappeared, and the interpretation has become exclusively naturalistic—that is, evolutionary."

Students of Herbert Spencer are aware of his freedom from redundancy in writing, and hence of the futility of attempting in the space at our command anything like a complete digest of this book as a whole. We present, as giving some fair idea of the character of the work, brief digests from Chapter I. Animal Ethics; II. Sub-Human Justice; III. Human Justice; VI. The Formula of Justice; and XXIX. The Limits of State Duties (concluded).

CONDUCT which Ethics treats is not separable from conduct at large. There is a conduct proper to each species of animal which is the relatively good conduct—a conduct which stands towards the species as the conduct we morally approve stands towards the human species.

Most people regard the subject-matter of Ethics as being conduct calling forth approbation or reprobation. But the primary subject-matter of Ethics is conduct considered objectively as producing good or bad results to self or others or both.

Even those who think Ethics concerned only conduct deserving praise or blame, tacitly recognize an animal ethics; for certain acts of animals excite in them antipathy or sympathy. A bird which feeds its sitting mate is regarded with approval, while for a hen which refuses to sit upon eggs there is only aversion. Egoistic acts as well as altruistic acts are good or bad. A squirrel which lays up a store of food for winter is regarded as doing what a squirrel ought to do, while one which makes no such provision and dies of starvation is thought of as properly paying the penalty of improvidence.

Acts which are conducive to preservation of offspring or of the individual we consider good relatively to the species, and conversely.

The altruistic acts and egoistic acts exemplified, show us the two cardinal and opposed principles of animal ethics. During immaturity benefits received must be inversely proportionate to capacities possessed. Within the family group most must be given where, if desert is measured by worth, least is deserved. But, after maturity, benefit must vary directly as worth: worth being measured by fitness to the conditions of existence. The ill-fitted must suffer the evils of unfitness, and the well-fitted profit by their fitness. These are the two laws which a species must conform to if it is to be preserved. Animal life of all but the lowest kinds has been thus maintained. By care of offspring, which has become greater with advancing organization, and by survival of the fittest in the competition among adults, which has become more habitual with advancing organization, superiority has been perpetually fostered and further advances caused.

In the order of obligation, the preservation of the species takes precedence of the preservation of the individual.

Passing over the law of the family as composed of adults and young, we pass to the law of the species as composed of adults only. This law, under its biological aspect, has for its implication the survival of the fittest. Interpreted in ethical terms, it is that each individual ought to be subject to the effects of its own nature and resulting conduct.

Throughout sub-human life this law holds without qualification; for there exists no agency by which among adults, the relations between conduct and consequence can be interfered with.

We may appreciate this law by glancing at an analogous law. It is that displayed in the relations of the parts of each organism to one another. Every muscle, every viscus, every gland, receives blood in proportion to function. If it does little, it is ill-fed and dwindles; if it does much, it is well-fed and grows.

This, then, is the law of sub-human justice, that each individual shall receive the benefits and evils of its own nature and its consequent conduct. But sub-human justice is extremely imperfect, alike in general and in detail.

Sub-human justice becomes more decided as organization becomes higher. Keen senses, sagacity, agility, give a particular carnivore special power to secure prey. In a herd of herbivorous creatures, the one with the quickest hearing, clearest vision, most sensitive nostril, or greatest speed, is the one most likely to save itself.

As, from the evolution point of view, human life must be regarded as a further development of sub-human life, it follows that human justice must be a further development of sub-human justice. They are here separately treated, but they are of the same nature, and form parts of a continuous whole.

Every man is free to do that which he wills, provided he infringes not the equal freedom of any other man. Each in carrying on his business shall not be further impeded than by the carrying on of those kindred actions which maintain the lives of others.

All reasons for going counter to the primary law of social life prove invalid: and there is no safety but in conformity to that law.

If the political meddler could be induced to contemplate the essential meaning of his plan, he would be paralyzed by the sense of his own temerity. He proposes to suspend in some way or degree that process by which all life has been evolved—to divorce conduct from consequence. Thus his policy of decreasing freedom of action, setting at naught the first principle of life at large, and the first principle of social life in particular, ignores also the generalized results of observations and experiments gathered during thousands of years. What can be a more extreme absurdity than an attempt to improve social life by breaking the fundamental law of social life?

A PURITAN PAGAN; A Novel. By Julien Gordon. 366 pp. 12mo, \$1.00. New York: D. Appleton & Co. 1891.

THIS is one of those anatomical studies in which the principal character, a woman, is laid on the dissecting table, and kept under the author's scalpel throughout the greater portion of the three hundred and sixty-six pages of the volume.

Paul Sorchan, the celebrated scientist and inventor of numerous electric appliances had married a "lovely Southerner" who lived just long enough to give birth to our heroine, who was thus left to be brought up in the solitude of a Riverside home apart from ordinary social influences. Arriving at womanhood Paula Sorchan made the acquaintance of Mr. Norwood, a patent-lawyer, who visited the house on some business connected with patenting one of her father's inventions; they met frequently during the ensuing months, and Paula's father's death occurring suddenly, after an operation for cataract, she engaged herself to Norwood, and they were married a few months later. With the marriage the Riverside home, which Norwood purchases from his bride, is at once converted into the psychological dissecting room. Norwood does not understand his wife, finds something elusive about her; she is undemonstrative and astonishes Norwood by resenting an unexpected demonstration of affection, by striking him and exclaiming, "Stop! I hate it!" Of course, the psychological causes which prompted the resentment are carefully laid bare and made the subject of a comprehensive study.

Norwood acquires a reputation in his profession, and the reader is hurried on to his meeting with a warm young Southern lady who has just lost her father, and has come to New York to retain him in a suit against her brother for a division of the estate. Mrs. Norwood went to the Adirondacks that summer, in the company of her aunt, and Norwood, and his fair client were thrown very much together, and

With her, there was always that musical laughter, that quaint accent, which set Norwood's brain reeling, he knew not why. He sometimes wondered what it was about her, and if other men were so affected by her presence. The influence

fell when he was away from her, and this deceived him. "It is not deep," he said to himself, "it is something indescribable which I will easily break away from. Just now, here are her affairs; I am obliged to be near her. It would be quite impossible, ungenerous, uncourteous to forsake her," and so he would seek her once again and be invaded by that strange drowsy delight.

From this we are rapidly hurried on to the closing scene of the act, in which she, reclining on her sofa after a day's outing with him mutters

I am so warm! so warm! Her skin shone pink and smooth through the open fretwork of her crocus-colored stocking. Norwood looked dumbly down at the little foot. . . .

She turned a wistful face close to his own. Then an acute temptation seized the man, a delirium which blurred his faculties and paralyzed his energies. It shook him as does the electric thunder gust the aspen which shivers and snaps under its fury. It swept his soul, and laid it bare and sere of honor, of duty, of pledges, of respect, etc., etc.

It is Norwood who is under the scalpel now. The Puritan blood in his veins soon asserts itself, and

The guilty ones looked at each other with melancholy eyes across the abyss of their mutual sin.

The pair soon parted for ever, and she, anticipating consequences, went and settled in Elmira as a newly-made widow. She died in giving birth to a child, and Norwood, smitten by remorse, pours out the whole story to his wife, who rushes out of the house immediately, he speeding after her, with an umbrella, to save her from the pitiless storm.

At the next stage the author enters on the serious business of his undertaking. Paula finds an opening into the leading society of Newport, and later of Washington, where her dignity and reserve, together with her beauty, heightened by the evidence of a great sorrow, render her the special object of pursuit of Austrian and French ambassadors, and princes and distinguished foreigners generally; the question at issue during the latter three-fourths of the book being "Will she escape unscathed?" or will she, too, get her wings singed, the interest being sustained by representing her as always dangerously near the edge of the precipice, and finding its proximity very pleasant. The moral of the story, however, appears to be that a lone woman may devote her life to maintaining a suite of outspoken admirers in her train, not only without danger, but that such evidence as she thus affords of other men's appreciation of her, is the only means whereby her husband can be aroused to realize her just value. So she flirts until she is sick of it, the author piloting her unharmed through all dangers, until, coming casually across her now heart-broken, love-sick husband in the penultimate page, she is smitten with pity, and an hour later stands before him in her old home where he sits "with his grey head bent down upon his arms," and astonishes him by telling him that she loves and trusts him. At first he is incredulous, then

"With a wild cry he caught her,"

and the curtain drops.

TIES—HUMAN AND DIVINE. By B. L. Farjeon. 390 pp. 12mo. New York: John W. Lovell Co. Paper, 50 cents.

THE title of the work implies that there are ties divine as well as ties cemented by human hands, or rendered binding by human laws; and the apparent moral of the story is that the violation of the former is sure, sooner or later, to arouse the vengeance of offended Deity.

In the story before us the author, writing of himself as Mr. Millington, the retired partner of a private inquiry office, after some introductory matter descriptive of himself, and his retreat in the London suburbs, known as Shepherd's Bush, plunges into the plot *in medias res* by introducing us to Chudleigh Park, where, in the person of the proprietor, Mr. Haldane, and his guest, Mr. Redwood, we encounter the two villains of the story, who, under assumed names, have sown their several crops of wild oats which are fast ripening for the harvest.

Mr. Millington is summoned to Chudleigh Park by Mr. Haldane, who had previously known him as a member of the firm of Barlow & Co., whom he had employed in times gone by, and was now entrusted with the delicate mission of discovering whether a Miss Ducroz, who voyaged from England to New York in the *Circassia* in 1867, was still alive. Miss Ducroz had lived in New York as the wife of Mr.

Clifford, who crossed in the same steamer with her. Subsequently they lived together in Paris, where Mr. Clifford wearied of and deserted her.

Mr. Millington would probably not have taken up this business, he tells us, but he had a very special object in visiting Chudleigh Park: His son, a young carpenter, of whom he was very fond and proud, had been employed some months before at the Park, and had there fallen very much in love with Rachel Diprose, Miss Haldane's maid, but had succeeded only in winning from her the conditional promise that she would marry him when her young mistress was settled. The father, therefore, was naturally glad of an opportunity of making the girl's acquaintance.

During his short visit to the Park he falls very much in love with Rachel, and ascertains that Miss Haldane belongs to a very high type of graceful womanhood. Later he learns that she is persecuted by the attentions of Mr. Redwood, who has a heavy mortgage lien on the Park, and that she has a young lover who has gone to Australia to seek his fortune.

During this same short visit of Mr. Middleton to the Park, he makes the acquaintance of another of the *dramatis personæ*; a fair, but alas, frail specimen of womanhood named Honoria. This girl had been brought up in the adjoining village by a woman who was paid to take care of her, but who left her when the payments ceased, a deserted waif of ten years old. Miss Haldane, then a little girl of the same age, brought her home, and would have made a companion of her, but Mr. Haldane would not have it, and placed the child under the care of an old woman in the village, Miss Haldane taking his place as she grew older, and giving the girl a fair education. Some months before the opening of the story Honoria had left the village, but on the first day of Mr. Millington's visit she returned, got into an unpleasant difficulty with the old woman she had lived with, was rescued by Miss Haldane and taken to the Park, but she again disappeared, and Miss Haldane employed Mr. Millington to trace her. Mr. Millington went to the wood after dusk, got a glimpse of Mr. Redwood, and followed him to his rendezvous with Honoria. Redwood's conduct was very heartless, and after he strode away into the night Honoria attempted suicide, but was foiled by Millington, who gave her Miss Haldane's message and purse, and took her off by the night train to London, where, choosing almost the only career open to her, she soon became "the rage."

Mr. Millington in pursuit of his inquiries connected with Mr. Haldane's commission, called on his old partner, Mr. Barlow, who, he found, held a brief from the other side, viz., to trace out the Clifford of New York, Paris, and the good ship *Circassia*; and between them they arrive at the conclusion that Mr. Haldane is the Clifford under inquiry, that Miss Ducroz was his wife according to the laws of New York State, that Honoria was the offspring of the union, that Mrs. Clifford was led on to drink by her husband, who adopted it as a means of getting rid of her, and was subsequently confined in an institute for inebriates from which she escaped.

Returning to Chudleigh Park we find Redwood expressing his determination to foreclose the mortgage unless Haldane can compel his daughter to marry him. Haldane does his utmost; the girl is resolute; the father threatens to turn her from his door; she and Rachel go to town to earn their own bread; Redwood forecloses, and comes into possession; Haldane goes abroad, and pursues his downward career at an ever accelerated pace.

And now Redwood finding all men at the feet of Honoria seeks to reestablish himself, and finds his overtures scornfully rejected. He becomes infatuated and pursues her with all the fierce energy of his nature, and lavishes his gold upon her, in the vain effort to win his lost place in her affections. Honoria wants revenge, wants to look down on the man who first ruined her and then spurned her with contumely. A great run of luck follows her on the turf, and she offers Redwood who had placed almost every penny he could raise on the favorite, to bet thirty thousand pounds to Chudleigh Park on the second favorite.

Honoria wins and enters on the inheritance that should have been hers by right of birth. Redwood follows Haldane on the downward path. Honoria earns a good name by an irreproachable life and charitable deeds, and the story winds up with a double marriage at which Honoria is present as a veiled figure, but is recognized by Agnes, who goes to her after the ceremony and acknowledges her as sister.

The Press.

POLITICAL.

THE MARYLAND DEMOCRATS.

Washington Star (Ind.), July 31.—The Platform of the Maryland Democrats, adopted yesterday, was intended to strengthen the party in its weakest point by laying stress on everything else. The tariff is abused. The Democratic party is not divided on that question, and it is, therefore, safe to thunder against it. But the Eastern Democrats have one idea as regards free and unlimited silver coinage, while the Western and Southern Democrats have another. Mr. Gorman's Convention says that the coin of neither metal should be made a commodity. The gold-standard men can say that this refers to silver, which is not to be bought in great quantities and coined when not wanted; the silver, or as they call themselves, double-standard men, can say also that it refers to silver, with a difference; that it means that the two metals are to have an equation of value and neither is to be used to minimize the importance of the other in the money markets of the world, or at least of this Republic. The phraseology of the plank is a straddle, therefore, but a straddle that signifies more for the Cleveland wing than the other.

A VAGUE DECLARATION.

Detroit Tribune (Rep.), Aug. 1.—There is an evident attempt on the part of the Maryland Democrats to say something that will mean nothing in the silver plank of their platform. It reads as follows:

No State can coin money or make anything but gold and silver coin a tender in payment of debts. Congress only can coin money and regulate the value thereof. The dollar is the unit of value in the United States. The power of Congress to coin gold and silver ought not to be so exercised that gold coin or silver coin will become a commodity and so disturb the operations of trade, but in such manner that the dollar in gold coin and the dollar in silver coin shall be of equal exchangeable value in all the markets of the United States. Any attempt to depreciate by legislation either of these metals ought to be deprecated and condemned.

The silverite, we suppose, is expected to see free coinage on the reverse, and the goldbug honest money on the obverse of this Democratic shield. If so, it is not exactly a puzzle, but rather a triumph of demagoguery. When it is declared that gold and silver should be so coined as to prevent either coin from becoming a commodity, we seem to get a glimmer of honest money, which is immediately extinguished by the fact that neither can become a mere commodity save by the abolition of its legal tender quality, a contingency of which there is no present fear whatever. When it is asserted that the gold and the silver dollar shall be of equal exchangeable value we apparently have another glimpse of honest money, until we ask how is this parity of value to be maintained: by making the gold dollar and the silver dollar of equal intrinsic value, by maintaining them at par, as at present, by the credit of the nation, and its promise to redeem in gold, or by adopting free coinage and bulling the silver market until the value of the silver in a silver dollar is equal to the value of the gold in a gold dollar? Finally, the platform declares that any attempt to appreciate either gold or silver by legislation should be deprecated. Of course it should, abstractly speaking. Congress has no more right to pass laws depreciating gold or silver than it has to pass laws depreciating corn or wheat. Congress never has passed such laws.

THE REPUBLICANS ARRAIGNED.

New Orleans Times-Democrat (Dem.), July 31.—The Maryland platform contains a vigorous presentation of Republican mismanagement. It charges the Republican Congress with having disregarded the pledges of its party. It has grossly violated its civil service law, and installed the most partisan of public officials. As for the squandering of the public

funds, the Maryland Convention hits the Republicans on a sore spot. They wiped out the surplus, it declares, so as to render it necessary to extend the bonds falling due this year, instead of meeting and paying them as the previous Democratic administration had done. The Republican party, it further insists, is responsible for the unjust and unnecessary taxation still continued for the extravagant expenditures of the Billion-dollar Congress, and for the wild speculations and commercial disasters that have followed. They were willing to keep the entire country in a sectional turmoil, if it would bring them a few more votes in the North. To that end they used every effort to carry through the infamous Force Bill. Finally, the Republican party is given a good overhauling for the attitude it has assumed in regard to the tariff, the encouragement it has given to trusts and monopolies, the burdens it has placed on the shoulders of the farmers and others, and the general injury it has inflicted to all interests.

THE NEW YORK CUSTOM HOUSE.

New York Tribune (Rep.), July 31.—Mr. Erhardt, who has resigned his place as the Collector of the Port of New York for the excellent reason that there was nothing else to do, is endeavoring to put himself in the light of a hero and a martyr. This is highly absurd, though characteristic. The Republican party supposed him to be a believer in its policies, anxious for its success in administration. But Mr. Erhardt employed the opportunities and powers of his office to create party discords, to hold unworthy Democrats in the offices they had improperly got under the Cleveland administration, and to obstruct the policies of the Treasury Department, and he soon caused himself to be looked upon as an odd combination of Mugwump Pharisee and Tammany boss. The result is that he has resigned. Mr. Erhardt has thought himself called upon to give a different notion of this incident. "The recent policy of the Treasury Department," he says, "has been to control the details of the customs administration at this port from Washington, at the dictation of a private individual having no official responsibility." The Republicans of New York have no desire to see the Custom House run as a tender to Tammany Hall under a sham civil service reform. If Mr. Platt has told this to Secretary Foster, he has told the honest truth. The Democratic and Mugwump papers which are mourning Erhardt's departure mourn not for him nor for the service, but solely because they know that a large quantity of Democratic rubbish will soon be swept from the Custom House, as it should have been swept long ago.

WHY HE RESIGNED.

Philadelphia Ledger (Ind.), July 31.—Colonel Joel B. Erhardt's carefully written reason for resigning is likely to be a subject of discussion when the Civil Service Reformers and the Mugwumps, if any remain, begin to discuss public questions in the canvass of 1892. Collector Erhardt says:

I have resigned because the Collector has been reduced to a position where he is no longer an independent officer with authority commensurate with his responsibility. My duties are necessarily performed through about 1500 employés. I am not willing to continue to be responsible for their conduct unless I can have proper authority over them. The Collector is practically deprived of power and control, while he is left subject to all responsibility. The office is no longer independent, and I am. Therefore we have separated.

POLITICS SCENTED.

Albany Argus (Dem.), July 31.—Mr. Erhardt has been one of the few self-respecting Republicans who have denied the right of Mr. Platt to the title and appurtenances of Czar. He has been persistent and conscientious in such a fight, and has been always regarded by Platt as a most dangerous opponent. Erhardt's downfall is the price of Harrison's indorsement at the next Republican National Convention by the New York delegation, in other words, by Platt.

New York Herald (Ind.), Aug. 1.—Erhardt is out because he was not a politician and would not run the office as a political machine. Fassett—a gentleman of standing and ability—is in because he is a politician and will look out for the party. The whole business is the doing of Boss Platt.

INDEPENDENCE NOT WANTED.

Albany Express (Rep.), July 31.—The trouble with Mr. Erhardt is, he thinks he is the Government instead of being merely a fractional part of it. It is true he gives bonds in \$200,000, but that furnishes no reason that he should be allowed to conduct the place without regard to the wishes of his superior officer, the Secretary of the Treasury.

AN UPRIGHT OFFICIAL.

Syracuse Standard (Rep.), July 30.—Collector Erhardt's resignation takes an excellent official from the Federal service. It will be difficult to supply the place. He withdraws because he feels himself embarrassed. Whatever may be said for the changes which the Secretary of the Treasury has felt obliged to institute, the Collector has a right to judge whether he can continue his administration of the office.

A BUSINESS REASON.

Chicago Inter Ocean (Rep.), July 31.—The resignation of Joel B. Erhardt as Collector of Customs at New York may be said to grow out of the enactment of the Administrative Customs Law of 1890. That law was designed to correct the undervaluation of imports which had so long prevailed at that port. Ever since the bill for the reform of this form of smuggling passed, as well as pending its passage, it was sharply antagonized. Colonel Erhardt has had a year in which to cooperate with the general appraisers appointed under its provisions in bringing about the desired reform. It is not charged that he connived at the fraud of undervaluations, but it was thought that a new broom would probably sweep cleaner.

A HARBOR OF SAFETY.

New York Evening Post (Ind.), July 31.—It was a surprise to many that Mr. Fassett should have accepted the position, but the mystery begins to clear up. One of the Republican politicians observes that his only objection is that Mr. Fassett cannot be the candidate for Governor, and it is quite credible that Mr. Fassett sought to escape this most undesirable distinction. Mr. Depew could plead his railroad cares; Mr. Bliss was held back by his partner in business; Mr. Schroeder entertains views that are not those of the party leaders; Mr. Miller has been so shabbily treated that no one would dare to ask him to be a candidate again; but Mr. Fassett really had no excuse to make. He was in politics and out of business, his health was good, his fortune ample, and with every declination the fatal honor drew nearer. Escape was becoming impossible, when the thought of the custom house occurred to him, and with the aid of influential friends, he succeeded in fortifying himself behind its massive walls. Thence he can with good countenance positively decline all solicitations to "fall without the breastworks," and terminate his career as Warner Miller did. Like the editor mentioned by Artemus Ward who was asked if he would volunteer, Mr. Fassett can say: "Ordinarily I should delight to wade in gore, but now my country demands that I should devote all my energies to the collection of her revenues and the enforcing of the McKinley Tariff."

MUGWUMP CRITICISM.

New York Times (Ind.), Aug. 1.—The custom house in this city is the most important business agency of the Government, requiring for its proper management a high degree of business experience and skill, sound judgment,

absolute integrity, and a good deal of firmness. Nobody has charged Mr. Erhardt with lack of integrity, or efficiency, or fidelity to the public interests. He has simply refused to violate or evade the law in order to provide places for party workers at the dictation of party "bosses," and to "work" the custom house as a political machine. His resignation has been forced for refusing to do that which a Democratic President forced the resignation of Collector Hedden for trying to do. His successor has been appointed to do that which Mr. Magone was appointed not to do. It is plain that Mr. Fassett does not himself for a moment imagine that he was appointed Collector on account of any fitness for the duties of the office. Why did he accept it? Simply because he believed his acceptance would be "a good thing for his party in the State." This is his own statement, and it indicates his purpose to use the office to promote the interests of his party. He admits his willingness to take the "advice" and to comply with the "requests" of Mr. Platt, when they seem to him "wise and proper," which, with his view of official duty, is likely to be at all times. He does not say that he believes Mr. Platt to be in the least concerned for the proper administration of the public service, but only that he believes him to be "a man absolutely true to his friends." No event has occurred in recent political history that illustrates so forcibly the complete relapse of the Republican party to the theory and practice of the doctrine that to the victors belong the spoils. Civil service reform is covered with contempt, and business principles in the conduct of public business are spit upon.

QUAY AND DUDLEY.

Chicago Herald (Dem.), July 31.—That Quay and Dudley were literally forced out of the National Republican Committee cannot be denied. That they were forced out because of their well-known bad character and because the party managers did not dare confront the American people again with them in command is equally certain. Quay was dropped because of his odious record in Pennsylvania. Dudley was dropped because he is the author of the shameless blocks-of-five conspiracy against an honest ballot in Indiana. Probably no Republican Committee chairman will ever again serve through more than one campaign. The crimes that these men are called upon to commit, and the reasonable certainty of their exposure, will hopelessly smirch any politician who fills the position. Zach Chandler, Bill Chandler, Boss Shepherd, Powell Clayton, Steve Dorsey, Steve Elkins, and other fine workers were sent to the boneyard just as Quay and Dudley have been. J. S. Clarkson, the man chosen to succeed Quay, although a man of good character, was selected for his unscrupulousness as a politician. Personally clean, no consideration of honor, of patriotism, of justice, or of decency will deter him in the pursuit of political victory. The retirement of Dudley and Quay, therefore, is not a change of methods, but a change of men.

A RELIEF TO THE PARTY.

Minneapolis Journal (Ind.), July 30.—The resignations of Senator Quay and Maj. Dudley from the Republican National Committee strengthen the Republican party very materially for the campaign of 1892. Into that campaign the party should go without the incubus of an obligation to defend any of its campaign managers. The resignations handed in yesterday relieve the party of any such disagreeable duty.

POLITICAL SPECULATIONS.

Philadelphia Record (Ind.), Aug. 1.—There is a very general belief that Mr. Quay's action is the first open, overt movement for pushing a Republican nomination for the Presidency upon Mr. Blaine, willy nilly. Others affect to believe that Messrs. Quay and Dudley went out of the door because they were pushed, and

that their retirement and the change in the New York Collectors must be considered a proof that President Harrison will, from this time forward, bend all the power of place to promote his own renomination and to crush out opposition within the party lines. The curious will not have long to wait in order to satisfy themselves which way the wind is blowing. In the meantime Mr. Quay's own reason—that he is tired—will be cheerfully accepted by those who are willing to accept results without bothering themselves about underground politics.

ALLIANCE POLITICS.

Topeka Capital (Rep.), July 29.—We have come to a time of fine distinctions and hair-splitting discriminations in the Alliance movement. Time was when the Alliance leaders declared war on the "old parties" without qualification or reservation. The old parties were to be swallowed up in the new party of the people. The time has come, however, when we find Senator Peffer and John F. Willits declaring that the Alliance is not a partisan organization. Willits goes so far as to add that he is opposed to a Third party and is in the South for the purpose of educating the farmers in Alliance non-partisan principles.

Alliance men of Kansas know that their leaders organized the Third party, the farmers paying the expenses of Polk and Livingston in their visit to Kansas for the purpose of establishing the new party on a firm footing and aiding Willits in his candidacy for Governor. They know that Ben Clover, Jerry Simpson, Baker, Otis, and Davis were elected to Congress as Alliance men, and that the Third party in Kansas is an Alliance party. This phase of the movement is worth noting, because it is a distinct evidence of weakness. The leaders, excepting Simpson only, who have secured office from the Alliance movement in politics, now that Kansas has been "fixed" and the theatre of action has been transferred to the Southern States, are hedging and crawling before the Democracy of the solid South.

SOUTHERN DEMOCRACY ALARMED.

Nashville American (Dem.), July 31.—The Alliance leaders, whether openly in or professedly out of the Third-party movement, never lose an opportunity to express their distrust of both political parties. In the Northwest all, or nearly all, of the Alliance orators and propagandists are avowedly acting with the so-called People's party. In the South nearly all still claim to be Democrats. Yet we hear from the lips of every Alliance orator, and read in the columns of every Alliance organ, that the Democratic party and its leaders are as completely enslaved by the "money-power" as the Republican party. As a matter of policy these men prefer to work within the Democratic organization and make use of Democratic machinery, even while denouncing the Democratic party. It is true that they have a separate and distinct political organization, and a platform of principles entirely their own; but if through the machinery of one organization they can capture the machinery of the other; if they can marshal their cohorts in secret meeting, swoop down suddenly upon a Democratic Convention, and take it by storm, they make their own organization doubly effective without in the least impairing its essential character as a separate party.

President Polk has laid down the law that every Alliance man must subordinate his personal opinions to those of the majority, not of his party, but of his order. If he holds views as a Democrat which clash with the Ocala platform he must yield them.

The real truth is that under the manipulation of its political bosses the Alliance in the South is as distinct a political party as it is in the Northwest. The only difference is that, as a matter of policy, the Southern Alliance leaders prefer to so manage their forces as to capture the organization and machinery of the Democratic party, and thus appropriate to their own use the votes of Democrats who are proscribed

and treated with contumely, and the aid and influence of Democratic leaders and journals who have been reviled by them as "tools of Wall street" and "slaves of the money power." If this condition of things continues and is allowed to triumph, the Democratic party will be but a memory, while a secret political organization masquerades in its clothes. This is plain truth, and this is the right time to tell it.

THE MISSISSIPPI CONSTITUTION.

New York Morning Advertiser (Ind.), Aug. 3.—The two provisions in the new Constitution of Mississippi, one which provides for the payment of a poll tax four months before an election and the other an educational qualification, are likely to reduce the negro vote by at least 75 per cent.

To deprive three-fourths of the colored people of Mississippi of the right of suffrage granted to them under the Constitution of the United States, is a matter which should claim the attention of friends of the negro.

IT SECURES WHITE RULE.

New York Sun (Dem.), Aug. 4.—Returns from about one-half of the Mississippi counties show that the new Constitution of that State will fulfill the main object of its adoption, the diminution of the colored vote and the maintenance of a white majority. To secure that object the Constitutional Convention determined upon two provisions as prerequisites to voting: the prepayment of a poll tax and an educational qualification. It seems that even without the latter provision the new Constitution insures white supremacy. Less than one-fourth of the colored voters have paid their poll taxes. In the counties where the colored population is largest, not more than a fifth, and in some of them not more than a tenth, of the colored voters have registered. From the present state of the registration it seems that the white majority this year is likely to be 10,000 or 20,000 greater than the entire number of colored votes registered. A small percentage of the white voters will also be disfranchised, but the unwillingness or inability of the negroes to pay the poll tax will leave the whites with a majority greater than any one can have anticipated.

For the present, then, and probably for many years to come, the negro vote will no longer be a bugaboo in Mississippi; but the means which have secured the result are not such as could be justified in any other than a case of extreme necessity. The Democratic party is naturally opposed to the imposition of a poll-tax. As the party of equal rights and equal burdens, it cannot logically favor the proposition to deprive a man of the privilege of voting because he is too poor to buy it. An educational qualification to the advantage of the educated over the uneducated citizen cannot be successfully defended from the Democratic point of view. The Mississippi Democrats are not blind to the objections which exist against the restrictions of the new Constitution; and nothing but the fear of colored supremacy could have induced them to consent to such restrictions. We believe, however, that before many years public opinion in Mississippi will ask for a more truly Democratic Constitution. Only as an expedient and not as a necessary and definitive fact can the new Constitution be defended.

THE SPANISH TREATY.

Boston Journal (Rep.), Aug. 1.—British intrigue has not been able to kill the Spanish reciprocity treaty. It is promulgated this morning, and its terms will be found to be very liberal to the United States. A year ago nobody would have dreamed that Spain would ever make such concessions. But nobody understood then the power of the magic wand of reciprocity in the hands of President Harrison and Secretary Blaine. Under the existing onerous duties the United States is second only to Spain in exports to Cuba and Porto

Rico. Under reciprocity our merchants will probably capture the lion's share.

The new treaty contains two sets of schedules, one to be temporarily in force until July 1, 1892; the other to be permanent. The latter is by far the more extensive, but the temporary arrangement, which goes into effect Sept. 1, is very generous. It admits free of duty: salted and preserved meats, lard, fresh and salt fish, oats, barley, rye, buckwheat, hay, fruits, vegetables, lumber, cooperage, carts and wagons, sewing machines, coal and ice and a number of less important articles. On and after July 1, 1892, under the permanent arrangement, cast iron and steel, wrought iron beams, rafters, etc., for building, iron nails, screws, nuts and pipes, and ordinary iron and steel manufactures, agricultural implements, tools and machinery for the arts and mechanical trades, railway and shipbuilding materials, butter and cheese, and several other articles are to be added. Besides the free list, there is an important catalogue of goods, the duties on which undergo a reduction.

The duty on American boots and shoes is reduced 25 per cent. With this advantage, our manufacturers should be able to control the Cuban market against all Europe. Without reciprocity they are beginning to do that in Jamaica. Flour, which the Cuban tariff has discriminated against heavily, is, after Jan. 1, to be admitted on favorable terms. Under the permanent arrangement there will be a 50 per cent. reduction in the duty on glass, stoneware, fine iron and steel manufactures, cutlery, furniture, and rubber goods, and a 25 per cent. reduction on refined petroleum, cotton goods, rope, soap, medicines, paper, leather, harness, trunks, watches and clocks, and carriages.

It is evident that Spain has granted even more important advantages than we have procured from Brazil. It is not surprising that the jealous British diplomatists should have fought the Spanish negotiations at every step. This was not so much because of a dread that the treaty might enable the United States to supplant England in the Cuban market, for English interests there are far inferior to ours already, but because the English Government is afraid that if the young American giant once learns his real strength he will push his reciprocity plans until he forces England out of other markets of which it now has a complete monopoly.

PROSPECTIVE ADVANTAGES.

New York Mail and Express (Rep.), Aug. 1.—This Treaty is one of the most important of the reciprocity series. The bulk of our sugar comes from Cuba. The total value of our imports from both islands for the fiscal year 1890 was \$57,855,217. The value during the same period of our imports from Brazil was \$59,318,756. Our exports to Cuba and Porto Rico during the same fiscal year were only \$14,917,209. That the balance of trade will be changed all at once we cannot expect, but we may expect confidently that there will be a great increase in our exports. Cuba and Porto Rico want our breadstuffs, our machinery, our meat products, our manufactured products of all kinds. The market thus opened is a large one, and it is at our very doors.

ANALYSIS OF THE CHANGES.

Philadelphia Press (Rep.), Aug. 2.—Reciprocity wins another great triumph in the new treaty with Spain opening Cuban trade. Cuba and Porto Rico furnish over one-fourth of our imports from Spanish America, and receive one-eighth of our exports. Spain, in 1887, exported to Cuba \$14,156,681 of her own products, and the United States \$11,644,482, though Spain was receiving from her Spanish colonies in the same year only \$9,725,723, or one-sixth as much as the exports of these colonies to the United States. This disproportion was due to the heavy colonial duties. In all, the imports of Cuba amount to \$33,000,000, of which the United States has about one-third

and Spain less than half. The chief demand of the 4,500,000 of population is for food, and, as one-half of our exports are of this character, the reciprocity convention now negotiated is of chief importance for the rates on our food products. In 1887 we exported to Cuba \$1,846,419 in wheat flour, the exports having been about the same in the three years since. Spain, not a wheat-growing country, exported half as much, or \$987,953. A sufficient reason for this was a Cuban duty of \$4.69 a barrel on our flour. This is now reduced to \$1 a barrel, or 100 kilogrammes.

A round third of our exports to Cuba are provisions, little being received by Cuba from other countries. Under the present tariff, lard pays a duty of \$3.62 per hundredweight, or over 50 per cent., and mess beef \$7.60, a still heavier impost. Both lard and salt meats are made free under the new treaty. Like reductions are made in the entire round of food products, and the duties now imposed are from one-third to one-half in many instances of the reduced duties provided in the Frelinghuysen treaty of seven years ago. It is difficult to see how the United States can fail to double or treble its present food exports at these reduced rates. The present convention has the great advantage over the Frelinghuysen treaty of leaving unchanged our duty on tobacco and it covers a much greater number of articles. It is far more favorable than appeared possible six months ago. It opens to the American farmer a market which ought steadily to increase, while its concessions will render necessary equivalent concessions in the other islands of the West Indies.

RECIPROCITY WITH SAN DOMINGO.

Burlington Hawk-Eye (Rep.), Aug. 1.—The latest reciprocity treaty negotiated is with San Domingo. The total imports of that Republic are about \$4,500,000 annually. Minister Galvan, who negotiated the treaty on the part of San Domingo, says that under reciprocity at least \$3,500,000 of this will come from the United States. The little Republic is rich in natural resources. It has soil of remarkable fertility. Sixty per cent. of the improved sugar plantations are owned and managed by Americans. The new arrangement is expected to give a great impetus to the sugar-growing industry, and eventually to lead to a commercial annexation of San Domingo, similar to that in the case of Hawaii. San Domingo now exacts a heavy export duty on sugar, coffee, and hides, which, under reciprocity, will be abandoned. That country has heretofore maintained heavy duties upon some of the chief articles which we would export. The duty on bread and biscuit is now from \$6.40 to \$12.80 per quintal of 220 pounds; on codfish, \$2.40 per quintal; on pork, \$12.80 to \$14.40 per barrel. Under the new arrangement it is understood that the duties on such articles are abrogated, and the duties on agricultural implements and machinery, which for some years have been temporarily suspended, will not be re-imposed. It is intimated that the treaty also gives the United States a site on Samana bay for a naval coaling station—a valuable acquisition for the better protection of American interests in West Indian waters.

ENGLAND'S LOSS.

Toronto Empire (Conservative), July 30.—It is reported from Washington that Mr. Blaine has signed another of his reciprocity treaties, the present arrangement being with the little Republic of San Domingo. The Republic only contains a population of 600,000 and its trade is small. The very sensible view of the United States authorities, however, is that, whether small or large, San Domingo's trade might as well be monopolized by American traders as not. The aggregate trade of the Republic in 1887 was \$4,718,399. Of the imports about \$1,000,000 worth came from the United States in the shape of flour, cotton cloths, fish, machinery, etc. The new treaty, it is said, provides for differential rates on United States

breadstuffs and manufactures. This will give the United States manufacturer a great advantage over his British competitor, who at present shares the trade with him. The treaty, therefore, will mean a fresh cut into British commerce by foreign protective duties and is one of the lesser blows which the McKinley tariff is dealing at the trade of the Motherland.

CANADA REFUSES RECIPROCITY.

St. John Gazette (Conservative), July 29.—The Opposition have been wasting the time of Parliament for five weeks in the discussion of the following amendment which was moved by Sir Richard Cartwright to the budget resolutions of Hon. Mr. Foster:

The situation of the country requires that the government should forthwith reduce all duties on articles of prime necessity, and more particularly on those most generally used by artisans, miners, fishermen, and farmers; and, further, that the negotiations which the House has been informed are to open at Washington in October next, should be conducted upon the basis of the most extended reciprocal freedom of trade between Canada and the United States in manufactured as well as natural products.

Having been defeated at the polls on the question of unrestricted reciprocity, Sir Richard was foolish enough to imagine that four months after the election a majority of the House of Commons would be found willing to vote for that absurd proposition, which, if carried into effect, would ruin our manufacturers and destroy our wholesale trade. The vote was taken at 4.30 this morning with the result, that the Government is sustained by a majority of 27.

FREE SUGAR.

Brooklyn Standard-Union (Rep.), Aug. 1.—Our reciprocity arrangement with the Spanish islands rests upon our free market for sugar. The coffee and hide imports from the islands in question are comparatively unimportant. The question has been before the Spaniards as to what they would do for us to retain the freedom of our market for their sugar. Evidently, this treaty is an admirable arrangement, opening a market for our chief products and manufactures. It is even more advantageous than that with Brazil; and it depends entirely upon the maintenance of sugar on the free list.

FOREIGN.

THE MANSION HOUSE SPEECH.

G. W. Smalley's Letter to New York Tribune, Aug. 1.—What Lord Salisbury said at the Mansion House on domestic affairs is not portentous. He reviews, not without pride, the history of the last five years. He pronounces a eulogy on Mr. Balfour's Irish administration and Irish policy, a eulogy as just as it is measured. It would be less reserved if the kinsmanship between the two men were less close. His Gladstonian critics fasten on his description of the Irish Land Purchase Bill and the Free Education Bill as experiments. What is any act of Parliament but an experiment? The Nonconformists and Secularists, who, in their views of education, are at one, dislike to be told that free education was intended to be and probably will be a powerful support to that system of religious education which this people loves. In other words, Lord Salisbury believes that the Church of England will not lose its grip on the voluntary schools because of this new bill. The belief of the enemies of the Church that it will not was at the bottom of their hostility to the bill. With Ireland Lord Salisbury deals as an Imperial question, and he professes to believe that the decision of the constituencies against Home Rule is irrevocable. Not even Wisbech has shaken this conviction. He will not admit, any more than we in America admitted thirty years ago, that vicissitudes of party politics may bring about disunion. Is it for us to reproach him?

EXPLANATORY NOTE.

London (Ont.), Advertiser, July 31.—In his speech, yesterday, the British Prime Minister was decidedly optimistic. He assured his hearers that the nations of Europe were most peacefully inclined, and that there was nothing in the report that his Government had entered into an arrangement having a belligerent object in view. It is reassuring to hear all this, but the hopes for a permanent peace would be stronger if European nations were not making warlike preparations, and casting about for offensive and defensive alliances. While it is known that some kind of understanding exists between the British Government and the Dreibund, the French admiral and his fleet have been welcomed with popular acclaim in Russia, and it has been given out that something approaching an understanding has been reached between the Empire and the Republic. These arrangements are all taking place because of the apprehension of future conflict.

THE FRENCH FLEET IN RUSSIA.

Boston Traveller, July 31.—It is natural that, in spite of the apparently cordial welcome given by the Czar to the French fleet at Cronstadt, that potentate is hardly pleased with the popular enthusiasm which this visit has evoked. France wants an alliance with Russia. Her desire to win back Alsace and Lorraine increases as the years go by. On the other hand, if republican institutions did not seem to be firmly planted in France the Czar might enter with enthusiasm on the alliance France desires. But, in fighting with republican coadjutors against the three central monarchies, Alexander III. might be playing for a higher stake than Constantinople. It is possible that his throne might be at risk; and, curiously enough, the stability of the house of Romanoff might be more imperilled by victory in such a contest than by defeat. If the French armies, aided by a Russian demonstration on Germany's eastern frontier, should be overwhelmingly successful, it is probable that a wave of democratic ideas would sweep over Europe, such as followed the military triumphs of the first French Republic. What assurance has the Czar that the wave would have spent its force when it reached the banks of the Vistula?

IRISH HOME RULE.

Scotsman, Edinburgh, July 25.—Home Rule is dead, say many; and while no one supposes that the Gladstonian party will acknowledge that it is dead, or will avowedly abandon it for a while, it is doubted if, as a party, they any longer believe in it, or will make any serious endeavor to give it practical effect. It is possible that if this opinion comes to prevail among Unionists it may breed apathy.

Mr. Gladstone remains the one man of all others who looks upon the Irish question as the first of all questions. Neither personal suffering nor political affliction has shaken his trust in his Home Rule policy. While he remains in this condition of mind, and leads his party on supreme occasions, Home Rule will continue to be a danger to be dreaded; and the danger is probably the greater, and not the less, because the Gladstonians as a party do not share the faith and enthusiasm of their chief and have turned their attention to other questions. The party will fight on other questions, but every victory they win will be counted by their chief as a triumph for Home Rule. If in this way they should be allowed to win the general election, Mr. Gladstone would at once proceed to frame his Home Rule Bill; and it would be gross imprudence to count upon anything else than that he would be blindly supported by his party.

THE WARRING IRISH FACTIONS.

Correspondence of New York Sun, Aug. 2.—The release of John Dillon and William O'Brien from prison has cleared the political atmosphere in an almost magical manner. It was pretty well understood that they had made up their minds to repudiate Parnell's leadership, but Parnell himself and his Tory allies hoped

to the very last that they would at least take time before making a public pronouncement on the subject. The decision taken by Dillon and O'Brien is a crushing blow to Parnell, and the effect which has been produced already by it leaves no room for doubt that Parnellism has not long to live. The defection of young Dwyer Gray, followed as it inevitably will be by a change of the editorial policy of the *Freeman's Journal*, will leave Parnell without one reputable newspaper organ in Ireland.

It must not be supposed that Parnell will forthwith confess himself beaten. He will fight on until the general election, and after that, should Cork send him back to Parliament, believing that the Home Rule scheme which the Liberals will offer will prove so disappointing as to cause a general revulsion of feeling in Ireland of which he will be able to take advantage.

ATTITUDE OF BRITISH POLITICIANS.

New York Tablet, Aug. 8.—The Tories propose to give Ireland a County Council measure, under the name of local government, and the Liberals, if they are restored to power, propose to pass a rehash of Gladstone's so-called Home Rule Bill, with its good points left out. The leaders of both parties declare that the Irish party, owing to its demoralization, must accept whatever is given it, and the English people will be convinced that full justice has at last been granted to Ireland.

In curious contrast with the indifference with which the English parties look on the present Irish Parliamentary movement, we find them both, a few days ago, promptly agreeing, in opposition to Mr. Parnell's motion that certain Irish prisoners should be either pardoned or treated as political prisoners, that neither demand should be conceded. Sir William Harcourt declared himself opposed to any relaxation of these prisoners' punishment. Yet Harcourt is to be Mr. Gladstone's successor, and is the man who, in the event of the latter's death, is expected to restore Irish nationality. Harcourt, however, clearly shows, by his attitude concerning John Daly and his compatriots, that he knows the difference between Parliamentary agitation, and physical force, and he will, when the time comes, show that he also knows the difference between the restoration of Irish nationality, and the reduction of Ireland to a condition of perpetual provincialism.

BALFOUR'S SCHEME.

New York Times, Aug. 2.—The proposition of Mr. Balfour to challenge the support of the Irish party for a Local Government Bill for Ireland when Parliament reassembles, receives less support in his own party than among his opponents. The application to Ireland of the principles of the English and Scotch Acts for Local Government would seem to be logical and just, but the curious objection is made that these acts are far from being a clear success where they are already applied. The conditions being still more unfavorable in Ireland, failure there is predicted. It is conceded that the Local Governments are a great advance in many respects, but must not be granted until the people are fitted for the duties imposed. Exactly how swimming is to be taught without water, these critics do not say.

IMPERIAL FEDERATION SCHEMES.

Montreal Witness, July 29.—There has been, and still is, a great deal of discussion and even some agitation in England over the question of the feasibility of the Federation of the British Empire. The people of the colonies would, in all probability, welcome any proposition or step likely to prove successful made by the Imperial Government. So far, the propositions made by representatives of the colonists have been anything but satisfactory. That of Sir Charles Tupper, namely, that the Agents-General of the different colonies in England, of whom he is one, shall be made members of the Privy Council, members of the Imperial Cabinet, and also of their own

various Colonial Cabinets, is fraught with insuperable Constitutional anomalies. Sir Charles Tupper has also put forward the favorite plan of the Canadian Imperial Federationists that discriminatory tariffs in favor of each other should be adopted by the mother country and the different colonies. A modification of this plan is also advocated by Mr. A. M. Harvey, a member of the Newfoundland Government, who is at present a delegate to London in regard to the French coast question. His idea is that in return for a duty on breadstuffs imported into the United Kingdom against all but British colonies, the colonies should discriminate in favor of the mother country by making their tariff 10 per cent. lower to her than to those of foreign countries. As the colonies cannot supply Britain's deficit in breadstuffs, the price of these would be raised in the latter country by the duty against foreign corn. The cost of living, and consequently of manufacturing, would be enhanced, and with the falling off in purchases of grain from foreign countries, there would undoubtedly be a falling off in their purchases of English manufactures. As England's annual exports to foreign countries amounts to over \$820,000,000 in value, while those to the self-governing colonies amounts to only \$220,000,000 at the outside, the proposition that she should endanger this greater trade in order possibly to increase the lesser could only come from an outsider. The proposition that the colonies should give Great Britain a 10 per cent. preference seems generous, but it is not really so, for if a colony's tariff is protective in the interests of its own manufacturers it would probably be made carefully protective against England, by making the tariffs 10 per cent. higher than necessary for protection against all other countries, so that England would gain nothing by such an arrangement.

THE RACE TO LAKE CHAD.

Correspondence of London Times, July 24.—The announcement that the Crampel mission has reached the basin of the Shari river, en route to Lake Chad, need not alarm us. The fact is, the "basin of the Shari" begins not far from the Mobangi, and M. Crampel has still 600 miles of the most completely unknown part of Africa to travel before he reaches his goal. As a matter of fact, the Niger Company has been for some years in constant communication with Bornu, from which country it draws a fair amount of trade; but it is not generally known that last autumn a numerous and well-armed expedition, led by European officials of the company, paid a visit to the Sultan of Bornu at his capital, Kuka, on Lake Chad. It must be remembered by our French friends that Bornu is reserved to the British sphere of influence by the Anglo-French agreement of August last—the line from Say to Bornu, on Lake Chad, forming the northern boundary.

Interference with countries to the direct south of that demarcation line would be a clear breach of the agreement which has prevented the Niger Company from pushing its treaties north to the frontiers of Algeria. France may be at liberty to annex, if she can do so, the States of Baghirmi, Wadai, and Darfur, but she is absolutely precluded from interference in Bornu.

BRAZILIAN POLITICS.—The newly elected Brazilian Congress began its sessions on June 15, and is giving the believers in the inevitable congestion and inefficiency of representative assemblies plenty of comfort. At least, the first ten days were marked by an overwhelming flood of private bills and, in the Senate particularly, by a breaking up into fiercely personal and factional cliques. All this, it should be remembered, is in the face, and to the neglect, so far, of the vast amount of the most urgent public business demanding the attention of the Congress. The new Constitution remains practically suspended in the air, for the lack of proper laws putting it in force in its various spheres. The municipal

government of Rio Janeiro is actually devoid of legal existence and is clamoring for recognition and reorganization. The criminal law is in pressing need of codification. In short, there is an abundance of subjects of the gravest public concern which ought to receive immediate consideration, and it is certainly very discouraging to note the way in which they are made to defer to private interests.—*New York Nation*, July 30.

COMMERCE AND FINANCE.

THE SILVER DOLLAR.

New York Journal of Commerce, Aug. 4.—The mystery connected with the discussions about silver is not in the legislation which dropped the dollar from the list of coins, but in the ignorance which most of the writers manifest in regard to the silver dollar. Senator Wm. M. Stewart, who represents Nevada in Congress, has been writing at considerable length on this theme. In a long letter to the *Post*, dated at Washington, July 27, he said: "How silver was demonetized, and the influences which secured that unfortunate result may forever remain a mystery." The act establishing the Mint was passed on April 2, 1792, and the coinage began in 1793. The assumption on the part of the silver enthusiasts is that from this date to 1873, when the new Mint law was enacted, the silver dollar had been continually coined and formed a very considerable part of the common currency of the people, and this tide of silver was suddenly suspended at the latter date by a fraudulent suppression of the issue. The truth is that no one wanted such a heavy piece, and it never did form any important portion of the currency in use. From 1793 to 1805, 1,439,517 of these dollars were coined. There being no demand for them, no more were struck off for over thirty years. In 1836, 1,000 were coined, and in 1839, 300.

For the ten years beginning with 1840 the coinage was only a million pieces, and then came the discovery of gold in California, when silver disappeared from public view like the frost of a spring morning before the rising sun. It was not that gold had already become so plenty, but its probable abundance put a premium on silver, and sent it to the bullion brokers. They began to buy it 1850, and it ultimately ran up to \$1.05 for a new dollar or two half dollars in good condition. The absence of all means of breaking a dollar bank-note into smaller currency became intolerable. Omnibus tickets and eating-house checks passed from hand to hand in place of silver, and ferry-tickets were employed to some extent. Many towns gave out fractional notes, known as "shinplasters." The editor-in-chief of this paper was the first to suggest the proper remedy. It took over two years of hard work to push the scheme to completion, but on the 21st of February, 1853, Congress authorized a new half dollar to weigh 192 grains (in place of 206½ grains, the old weight), and the other smaller coins at a proportionate reduction, making them a legal tender for only five dollars. Nothing was said or done about the dollar, as it was not a piece of money in common use. A few were coined every year to be used in trade abroad, but none circulated in the United States.

In 1873 the Mint laws were revised. To gratify the merchants engaged in the China trade who had solicited this privilege, the Mint was authorized to strike a "trade dollar" weighing 420 grains for any one who presented the silver for that purpose. No provision was made for coining the common silver dollar. From the foundation of the Mint to the year 1870 only 4,799,132 silver dollars had been coined altogether. It was evident that it was not a coin that was needed. Besides silver bullion would sell for more than the face value of the coin. Soon after the new law was passed silver began to decline. In 1878 it fell to 49½ pence, at which the silver dollar would be intrinsically worth a fraction less than eighty-

four cents. Then a pressure was brought to bear upon Congress to do something for the producers, and a law was passed under date of Feb. 28, 1878, compelling the purchase and coining into dollars of at least two million dollars' worth of silver every month. This did not stay the decline. In 1888 silver touched 41½ pence, at which the silver dollar is worth about 70½ cents. Nearly four hundred million of these huge pieces have been coined since the law went into effect, most of which are still on storage in the Government vaults. At the last session of Congress the Secretary of the Treasury was instructed to buy up 4,500,000 ounces of silver each and every month, to suspend its coinage at his discretion, and to issue Treasury notes in payment of the purchase. This being more than the total estimated yield of silver in the United States, it was thought by the friends of the movement that it would drive silver up to 59 pence, at which the dollar would be worth its face value, and free coinage would be granted without opposition. But notwithstanding these enormous purchases by the Treasury Department silver is now worth only a fraction over 46 pence, making the silver dollar intrinsically worth but 78 cents. We have thus removed, as we trust, whatever "mystery" there is in any unprejudiced mind about the history of the silver coins.

VETERINARY SECTIONALISM.

Florida Times-Union, Jacksonville, July 31.—Uncle Jeremiah Rusk, chief distributor of turnip seed to this great nation, is noted for nothing more than the intensity of his sentiments toward the South instilled into his youthful mind by Lloyd Garrison, Wendell Phillips, and the rest of that early tribe of South-haters. At last this man has found an opportunity of striking a heavy blow at the whole South. For many years cattle in portions of the South have been subject to what is called Texas fever, an ailment corresponding to the malarial fever to which the people of the South are subject. Being aware of the fact, and having been clothed by Congress with "a little brief authority" regarding the prevention of the spread of contagious diseases, this agricultural autocrat has issued an order prohibiting the exportation of cattle, except for immediate slaughter, from the States of Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Arkansas, Louisiana, and from the Indian nation and a portion of Texas.

This is the region which used to be known familiarly as "Dixie." It is a remarkable coincidence that the lines of this plague-smitten region and those of the Southern Confederacy should coincide. It might seem to some a providential dispensation, and as if Uncle Jerry were the agent appointed to visit the divine wrath on this wicked people. Fortunately for the Southern States, few of them raise cattle for export. Tennessee has shipped cattle for fattening extensively, and feels that a great injustice has been done her in this matter. It is asserted that Texas fever does not exist in Tennessee. It is unfortunate for the Southern cattle-raisers that they should thus be cut off from their best markets. This act of the Secretary of Agriculture will be of great advantage to the Western cattle-raisers. It is a blow at the industrial South, and of a piece with the Lard-Compound Bill. While the Republicans remain in power they will seek for means of crippling the South. With a general boycott against Southern products, and a Force Bill in operation, men like Rusk and Lodge would be happy.

FOREIGN TRADE UNDER THE MCKINLEY BILL.

Chicago Inter-Ocean, July 30.—The stock argument against the McKinley Bill has been, from the first to last, that it would break up our foreign trade. The Bureau of Statistics at Washington has just issued its report of foreign commerce and immigration during the year ending June 30, 1891. The total foreign commerce foots up \$1,789,330,896, \$82,191,803 in excess of the previous year. Will our free-trade friends

please explain? The value of our imports was \$844,905,491. Our exports of the year were \$884,425,405, making the balance of trade in our favor \$39,519,914. Here we have, in round numbers, a net gain of \$40,000,000 for the year. That balance of trade goes to gradually liquidate our foreign indebtedness. The amount of National, State, county, municipal, and corporate American bonds held abroad is enormous, and the drain upon our resources to keep up the interest is enormous. Of late a good deal of our gold has been shipped over sea, but those shipments represent so much reduction in the American debt. So long as the balance of trade is largely in our favor, we need borrow no trouble about the movement of gold. It could not be put to better use than lessening the foreign holdings of American securities.

The report gives a list of the articles which have increased and of the articles which have decreased in importation. The important items in the increase list are coffee, tin-plate, hides and skins, fruits, chemicals and drugs, India rubber and gutta percha, and sugar. The more important items in the decrease list are wool, silk, hemp and jute, breadstuffs, and live stock. It cannot fail to be observed that these increases and decreases unite in testifying to the fact that our foreign trade is adapting itself to the best interests of home production and industry. In exports cotton is still king (\$290,708,898), and it even exceeds both breadstuffs (\$125,668,092) and provisions (\$138,176,638) combined. There is no good reason why the United States should not manufacture the greater part of the cotton it exports, sending it away in the form of cloth.

The imports from Oct. 6, 1890, when the McKinley Bill went into effect, except in a few specified cases, to June 30, 1891, were \$630,206,005, as compared with \$598,769,905 for the corresponding period of the previous year, an increase of \$31,436,100. No less than \$295,963,665 came in duty free, as against \$208,983,873 in the earlier nine months, an increase of \$86,979,792. In other words the McKinley Bill has increased the free-list importations more than \$100,000,000 a year. Does that look much like a Chinese wall of prohibitory duties?

A FREE-TRADE GLOSS.

New York Herald, Aug. 3.—So far from the increase of our National commerce in the past fiscal year being phenomenal or encouraging, as Republican journals suggest, it falls below what might have been expected if we consider the normal annual increase of population and wealth, the favorable agricultural returns of the preceding year in the United States, and the unusually heavy importation of sugars since sugar was put on the free list. In no way of viewing the official commercial statistics of the first nine months in which the present high tariff has been in operation can any good result of the measure as a whole be discovered.

SOCIAL TOPICS.

AMERICAN MANNERS.

New York Herald, Aug. 2.—Professor Bryce, writing on the subject of manners in this country, says that Americans "are less priggishly supercilious than the Germans, less restlessly pretentious than the French, less pharisaically self-satisfied than the English."

The criticism is a courteous tribute to our progress in the amenities of life. Every careful observer from abroad is struck by the velocity with which we rush through our work, the daring with which we engage in undertakings that, from a financial point of view, are dangerously speculative, and the cool self-consciousness, sometimes called conceit, which makes us equal to all emergencies; but it gives us rather a new and agreeable sensation to be told that we are not lacking in the quality of politeness, that subtle oil which lubricates our relations with each other, and enables the

machinery of society to perform its functions without friction.

The belief that we shall all live some day in brown stone fronts and spend our leisure hours in cutting coupons is the first article in the creed which our mothers taught us in childhood. We, therefore, spurn class distinctions, and are impatient when the newly rich put on airs and treat us as inferiors, for we also are groping for the rung of the ladder up which they have climbed, and if we get the chance may climb higher than they. Every individual feels sure that he deserves to have more than he has. It is a weakness, possibly a vice, but there are concomitant virtues which trot by its side. He is generally a thoroughly good-natured fellow, quickly sympathetic and hotly generous. If, as Mr. Bryce intimates, he has also his full share of politeness, it is because the conviction that he is the equal of any one leads him to the logical conclusion that every one else is also his equal. This grand sense of boundless and illimitable equality is pure republicanism. It scouts the idea of superiority, and boldly asserts that we have in America the most promising conservative, and intelligent nobility in the world, and that every mother's son of us belongs to it.

There is less flattery, less fawning, less sycophancy here than in any other nation. Our envy keeps from bowing too low, and if we are specially deferential to the millionaire it is only for the purpose of cajoling from him the secret of his success that we may play the same tactics and coin as many dollars as he. The feeling that all things are within reach of every one constitutes our national inspiration, and enables us to achieve a very general prosperity. We are, therefore, greatly indebted to the institutions which have blessed the country by chopping the crowd up into separate individuals, and telling each one that he begins on the same level with all others, and that his prime duty is to hitch his wagon to a star. But as to good manners, we must thank our kindly critic for his generous opinion, while we accept his statement with modest gratification.

THE CENSUS CONTROVERSY.

Cleveland Leader and Herald, July 31.—Superintendent Porter makes a palpable hit on his side of the census controversy when he calls attention to the fact that the recent census of England and Wales shows about the same proportionate decline in the rate of increase of population as was revealed by the enumeration of the people of the United States last year. In both countries the rate per cent. of growth was only about four-fifths as great in the last decade as in the ten years preceding. It will be said, of course, by the Democratic and Mugwump critics of Mr. Porter, who have persistently and maliciously impeached the integrity of the census, that the conditions in this country are very different from those which exist in England, there being a heavy immigration here against a large emigration from Great Britain. This fact does not, however, weaken the force of the point made by Superintendent Porter, for this country received a heavy immigration between 1870 and 1880, as well as from 1880 to 1890, while there was a large outward movement of population from England and Wales in both decades. The British census has shown as plainly and unmistakably as the one taken in this country last year, the natural result of more common celibacy, marriages later in life, and the growing disposition of all classes to rear fewer children than their forefathers did. The tendency toward a lower birth rate, and consequently a smaller gain in population, is easily observed in nearly all civilized countries, and Superintendent Porter could not justly be blamed because its results appeared in the Federal census.

LABOR UNIONS AND TRADE SCHOOLS.

Boston Journal, Aug. 1.—An interesting illustration of the increased appreciation of technical education is the willingness of the Bricklayers' Associations of Philadelphia to

make an arrangement with the Master Builders' Association by which the graduates of the trade school will be recognized as apprentices and journeymen. Instead of discouraging trade schools, in accordance with the usual mistaken idea of trade unions, the Philadelphia bricklayers will set a useful example to other workmen, in showing appreciation of the value of training. Owing to the decline of the old system of apprenticeship, it is well known that the only means of keeping up the supply of skilled workmen are the importation of foreign workmen and the training of American boys in trade schools. Both means are discouraged by the trade associations, but necessity will do more than the most able arguments in bringing the trades to intelligent appreciation of their position. The technical training of the young men who wish to become mechanics will progress, because it is a need of the times. The American workman should be the best in the world. The superiority which comes from good living already belongs to him. That finer superiority which is derived from patient training, from an artistic sense, from a desire to achieve the best without hurrying is needed to make him a workman without a peer even in the countries in which a trade is a family inheritance. The trade school deserves the confidence both of masters and men. It has secured that of the former, and from present signs will gain that of the latter.

THE LIQUOR ISSUE.

ALCOHOL AND THE MAINE DRUGGISTS.

Our Country, Boston, Aug. 1.—Some of the Maine druggists declare that the prohibitory law is a failure, because under it they are not permitted to sell intoxicating drinks as a beverage. They are not satisfied with the profits of its sale for medicine, large as they are, because those sales are restricted by law. They desire to sell when they please, to whom they please, without being held to account by any authority. They have already abused the privileges of the law; but they now demand the removal of all restraints. They would turn the establishments claimed to be devoted to the sale of healing and curing articles into places where drunkard-making, health-destroying, and death-dealing mixtures may be sold as freely as castor-oil or rhubarb. To grant their demand, would be to trust the health and the welfare of the community to those who have already shown their disregard of law and of the welfare of their neighbors. There is another class of respectable druggists who realize the necessity of the law and are ready to obey it, and the changes they would make in the law would strengthen and not destroy it.

NEW YORK POLICE FORCE AND THE LIQUOR SALOONS.

New York Journal of Commerce Aug. 3.—Mayor Grant has just issued a proclamation in which he says this: "It would require a police force ten times as large to enforce the present Excise laws literally and strictly." With all deference to the mayor, we may say that he knows better, that this assertion is for "buncombe," and nothing else. When a certain committee from Albany came to spend a Sunday here and to inspect the working of the law, notice was sent to all the saloons and to all visible appearance every one of them was closed as tightly as a sealed tomb during all of the sacred hours. The saloons could be closed and kept closed on Sunday if the authorities were determined upon a rigid enforcement of the law. The reason why prohibition does not prohibit anywhere, and why Excise laws become a dead letter, is that public opinion is everywhere opposed to such restrictions and the officers of the law wink at their violation.

Out of this state of things there has grown a system of blackmailing that has become well nigh intolerable to the victims and is a

public scandal and a disgrace to the city. The saloon-keepers, one and all, purchase their freedom from arrest for violating the Excise Law by paying tribute to the police. There may be a few in the business who have such standing and connections that they can defy the levy, but these are rare and exceptional cases. The captain is supposed to receive and distribute the exaction, but the collections are usually made through the ward agent or some friend or tool of the office, who can be depended upon to make due return of the plunder. These dues are collected monthly, if not oftener, and are a serious tax upon the business. There is no secret about it, and yet the mayor and his colleagues at the head of the city government, when treating of this matter, never once allude to the prevalent custom. The monthly charge for allowing a saloon-keeper to violate the statute without complaint or arrest is five dollars for the lowest class of beer shops, ten dollars for a corner saloon, and runs up to one hundred dollars a month for the highest grade of liquor selling. There are over eight thousand saloons thus under contribution, and the average exaction is over \$150 a year; some put it as high as \$250 per annum.

At the inside rate \$1,200,000 is annually levied on the saloons for the benefit of those in authority. With whom the captains share this plunder, how many in high places replenish their pockets out of it, no one may know; but taking human nature as it is, it is reasonable to suppose that there is some division by which the highest on the roll gets his share or it would not be allowed to go unmolested. In addition to this there are the petty exactions of individual policemen, many of whom have these saloons under their "protection" for a private fee that goes into their own pocket. The arrests that are sometimes made have a two-fold object; one is to show the power of the police and justify the system; the other, to hold the rod over one who might betray the receiver of the bribe; he is complained of and not convicted, but his mouth is thus closed. We are told that a majority of the saloon-keepers would like to have some modification of the law, and then to have it rigidly enforced. Not a few would obey the law as it is, if they could do so without losing a considerable portion of their best custom. They would like the Sunday rest for themselves and families, but unless all are closed they feel that they cannot shut their doors.

RESULTS VERSUS THEORIES.

Toronto World, July 30.—In looking back over history, or in reviewing the brief chapter of a single life, one finds that practical results confound all theories and that the unexpected happens unfailingly. An English paper, for instance, in discussing the fact that, the more the British workman has to do, the more liquor he consumes, takes a cursory view of the globe, and declares that it is the same in all countries, and has been in all times:

They were the drunken hordes of the Mogul that overran and conquered the highly civilized and teetotal races of Hindustan. As long as the Persians were conquerors they drank heavily, and there was not a drunkener soldier on earth than that which brought the world to the feet of Rome and gave us our civilization. The indolent Southern peasant drinks little, the muscular genius of the coke oven and the blast furnace very much. The idle, dreaming, standstill nations of Asia are teetotal; the working nations of the west are drunken.

This is true enough, but the most singular feature of it is that the facts exist in open defiance of the teachings of medical science and of experiments made upon individuals. The athlete who trains himself for a supreme effort shuns liquor as that which would cause his sure defeat. We are told that Havelock and his saints did superb fighting in India, and endured more than whiskey-drinking associates could. Again, statistics show that in England the average age attained by habitual drinkers exceeds that of total abstainers, while moderate drinkers considerably outlive the other two classes. Those who contend that superiority of race explains why the whiskey-drinking nations are the working nations can frame an

argument from the fact that whiskey administered to an indolent people, whether in Asia, Africa, or America, has never inspired them with snap or industry.

SWEDEN'S PROHIBITION PARTY.—The Prohibition party is now regularly organized in Sweden, having just held its first national convention. A strong temperance sentiment obtains among these hardy people, both at home and abroad, making them a very desirable class of citizens. The temperance cause in Sweden has for many years received official recognition and encouragement. The party has been organized for a year, and has already elected some of its candidates.—*California Prohibitionist*, July 23.

RELIGIOUS.

WORK OF THE AMERICAN BOARD OF MISSIONS.

Address of Dr. N. G. Clark, of the A. B. C. F. M., at the London Congregational Council, Report in Christian Mirror, Aug. 1.—During the eighty-one years that have elapsed since its organization, the American Board has sent out 2,083 men and women. The force now in the field numbers 200 men and 333 women, distributed over 22 mission fields in the Turkish Empire, British India, China, Japan, Africa, and in Papal lands. The receipts from donations and legacies aggregate about \$25,000,000, while the regular receipts and expenditures of the last five years have averaged not far from \$700,000 a year, exclusive of native funds received and expended in the field. No fewer than 475 churches have been organized, into which have been received on confession of faith not far from 110,000 souls.

The missionaries of the American Board have reduced twenty-eight different languages to writing among the ruder races. In these, and still more in the languages of the civilized races among whom missions have been established—as in India, China, and Japan—a missionary literature has been created, including grammars and dictionaries, translations of the Scriptures, and educational and religious works, amounting to more than two billions of pages. Higher Christian education has constituted an important agency in the work of the American Board, especially during the last twenty-five years. During this period the number of higher institutions for Christian education has increased from 18, with 437 pupils, to 122, with 7,780 pupils. Who can estimate the influence of these young men and young women, now brought under the daily influence of cultured Christian teachers, on the thought and life of the next generation of their countrymen?

THE SALVATION ARMY.

Christian Advocate, New York, Aug. 6.—The twenty-sixth anniversary of the Salvation Army was held in the Crystal Palace, London, July 7. General Booth said in his address that the Army now comprised 4,289 societies (of which 1,200 were outposts), with 10,449 commanding officers. Of these, 1,383 corps and 152 outposts, or 1,535 religious societies, with 4,649 officers, were in Great Britain, and 1,705 corps and 1,049 outposts, or 2,754 societies in all, with 5,800 officers, were outside the United Kingdom. During the year there had been an increase of 252 corps and 1,281 officers. Of the *War-Cry*, 312,525 copies had been circulated, and 120,350 copies of the weekly *Children's War-Cry*. Monthly publications were sold to the number of 94,000. Twenty-seven editions of the *War-Cry* were published abroad, in 15 languages. The operations called in the Army "taking prisoners," or the arousing of anxious inquirers, had resulted in the conversion of 100,000 persons at home and 131,000 abroad. Addresses were made at the meeting by representative officers from Germany, Finland,

Italy, South Africa, Australia, the United States, and Switzerland.

THE RUSSIAN STUNDISTS.—Unable to cope with the rapidly-increasing Stundist and Baptist movements in Southern and Central Russia by ordinary process of law, aided by arbitrary imprisonments and exilings, the Russian ecclesiastical authorities have now appointed missionaries to reside in heretical districts who will keep a sharp lookout for disaffected persons. These missionaries have been instructed to engage in debate and discussion with the sectaries, to note the arguments used by their opponents and persons bold enough to argue, and to send full and careful reports of all they hear and see to their ecclesiastical superiors, as well as to the police.—*Canadian Presbyterian*, Toronto, July 29.

A GALLICAN CHURCH.—Père Hyacinthe (Loyson) has taken a new step in the direction of an independent French Catholic Church. He is circulating a petition asking the Parliament to revise the Concordat of 1801, which, by the Vatican decrees of 1870, has been practically annulled. His programme for a National Catholic Church of France is the following: (1) Rejection of Papal Infallibility and all doctrines dependent thereon; (2) election of Bishops by the clergy and the people; (3) liberty to read the Scriptures and communion in both kinds; (4) permission for priests to marry; (5) freedom and moral suasion in confession; (6) abolition of extras for the work of the clergy.—*Christian Guardian*, Toronto, July 27.

AN ANTI-CATHOLIC AGITATION.—One of the first fruits of an attempt in Europe to control the affairs of this country is to be seen in the fact that the anti-Catholic party in Massachusetts have already put forward their ticket for State officers to be chosen at the next election. This opens the anti-Catholic campaign, as the first gun, and it will be kept up sharply from one end of the country to the other. Lieut.-Gov. Hale is the nominee of the Patriotic Sons of America. These Patriotic Sons are children of whom America is heartily ashamed.—*Catholic News*, New York, Aug. 2.

MISCELLANEOUS.

AMERICANISMS AND BRITICISMS.

London Saturday Review, July 18.—Let us assure Mr. Brander Matthews and all whom it may concern that in this country no one who has any claim to be considered in the matter pays the slightest attention to any primer of English composition or to the dogmas of anybody who utters wares of that sort. We do not think the warning needless, for the tendency to hanker after positive authority in literary usage appears even now to infest Americans at a level of education where in England it can hardly live. It matters not a brass farthing or a red cent (which you will whether one says "grade" or "gradient," "shunt" or "switch," "tinned" or "canned" lobster. American use prefers one term, English the other, and that is all. "Railroad" is at most a trifle old-fashioned here, and perfectly admissible. We should write it ourselves without hesitation when it fitted the sentence better than "railway." When we come to words of the general vocabulary such as "clever," "guess," "reckon," some of them are New England or Western provincialisms in their own country, just as "canny" is or lately was a Northern provincialism in Britain. They may be adopted on either side as part of the general stock. We cannot admit, however, that the question of Americanism is concluded by showing authority for the word or phrase in English documents of the seventeenth century or earlier. Whatever we consciously import from America in our own time is not the less an American import here and now because it was

English long ago. Nor are we the less entitled to import and use it, if we find it good, because it is really of American growth. As nineteenth-century coinage may be good, so seventeenth-century coinage may be bad. Both should prevail or be rejected on their merits, except where usage has already settled the word in its right of citizenship. Good English is and ought to be one, enriched, however, and enlivened by local varieties and ornaments. And all English-speaking folk are free, whatever grammarians and masters of composition may say, to bring into the common stock whatever good things they can find in the English-speaking world.

A NEW UNIVERSITY DEPARTMENT.

New York Sun, Aug. 1.—A new school, described as distinctively American; has just been endowed at the University of Pennsylvania, and is to be opened on the 1st of October in Philadelphia. The topics to be especially considered are the history of American legislation, State Constitutional history, the history of education, the history of religion, municipal history, and the history of local and National politics and political parties. Many if not all of these these topics are already the subject of study at Johns Hopkins and other American universities, but as yet no special facilities have been presented for such a general study of practical American economics under competent instructors and with the help of a properly appointed library. The importance of such a school is not easily overestimated. In most of our colleges inadequate attention is given to American history, in respect to the genesis and the evolution of the great political parties which now divide between them the whole American people. And yet without some knowledge of this sort no man is really competent to give a full account and rational defense of the political faith that is in him. Of still greater importance is a more generally diffused and accurate knowledge of sociology in respect to the effects and efficiency of the various forms of local self-government applied or applicable to cities.

GEOGRAPHICAL CONGRESS.—The International Geographical Congress, which will be held at Berne from August 10 to 14 will be attended by representatives of all the different countries interested in the science of geography. Among the subjects to be dealt with will be the elaboration of a map of the earth on the scale of 1-1,000,000, the questions of prime meridian, a universal hour, and the rules to be observed in the spelling of geographical names. The elaboration of the proposed map on a large scale is regarded as important, in order to destroy the illusion that the non-European countries are sufficiently known, and to show that explorers have still a great deal to do. There will also be a geographical exhibition in connection with the Congress.—*London Academy*, July 25.

AMERICAN PORK.—Minister Reid says that the French Chamber did not have time to remove the embargo from American pork, but that it will consider the subject at the next session. He does not say why it did not take time; and if it was very anxious to adopt a more liberal policy, it is a singular thing that the adjournment was not postponed a few days. The American hog is having a hard time finding a new market for himself. Russia is offering bounties to packers, and Russians have recently been in the United States for the purpose of learning our methods of packing.—*Louisville Courier-Journal*, July 31.

THE LOUISIANA LOTTERY.—The one great argument of the Lottery Company, by which it pleads for twenty-five years more of robbery, is the promise of making the foolish of our own State and, more largely, the simple of all the other States, contribute to the construction of our levees.—*Southwestern Presbyterian*, New Orleans, July.

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- Bernard (St.), The Eighth Centenary of. *Amer. Eccles. Rev.*, August, 12 pp. Sketch of his life and work.
- Emperor (The German): A Sketch of the First Three Years of His Reign. Poulteney Bigelow. *Century*, August, 7 pp. Portraits of the Emperor and Empress of Germany.
- Russian Princess (A). Madaline Durant. *Chaperone*, July, 4 pp. With portraits. A sketch of the sad life of the Princess Tarakanoff.
- Solon (M. L.). *Chaperone*, July, 12 pp. Illus. Illustrating the works of M. L. Solon, the distinguished decorative artist.
- Stowe (Mrs. Harriet Beecher), An Evening with. Sarah H. Heuton. *Drake's Mag.*, August, 2 pp.
- Vinet (Alexandre), 1797-1847. Professor Poileus. *Andover Rev.*, August, 16 pp. A consideration of the claims of Vinet as a writer and a thinker.

EDUCATION, LITERATURE, AND ART.

- Poetry and Philosophy. Professor Dewey. *Andover Rev.*, August, 12 pp. Taking for a text Matthew Arnold's words: "Without poetry our science will appear incomplete; and most of what now passes for religion and philosophy will be replaced by poetry;" the writer discusses the philosophy of Matthew Arnold and Robert Browning.
- Press (The) as a News Gatherer. William Henry Smith, Manager of the Associated Press. *Century*, August, 12 pp. Traces the origin and growth of the Associated Press, and discusses topics of special interest to newspaper editors.
- Tennyson, On the Study of. The Rev. Henry Van Dyke. *Century*, August, 9 pp. A very useful classification of Tennyson's Poems.
- White Mountains (the), The Literature of. William Howe Downes. *N. E. Mag.*, August, 13 pp. Illus. What has been written of the White Mountains; descriptions, etc.

RELIGIOUS.

- Christ (The Indwelling). The Rev. John W. Buckham. *Andover Rev.*, August, 5 pp. The indwelling Christ is "that mystery of Righteousness in the human heart Who manifests Himself in all motives of goodness and Godliness.
- Criticism, A Neglected Limitation of. The Rev. Arthur Smith. *Andover Rev.*, August, 9 pp. The neglected limitation here pointed out is presumptive evidence.
- Criticism (Higher), The Ministry and. The Rev. Prof. Frank H. Foster, Ph.D. *Mag. of Christian Literature*, August, 7 pp. Argues that there is no cause for alarm because of the criticism represented by Dr. Briggs.
- Goethe's Thought of God, What Value Has It for us? Miss Julia H. Gulliver. *Andover Rev.*, August, 13 pp. Goethe's religious views, in which he gives us personal help and inspiration.
- Job, the Poem of, Inorganic Nature in. Rev. Albert P. Brigham. *Old and New Testament Student*, August, 10 pp. Analyzes the frequent reference to natural objects in the poem.
- New Testament Precedent, A Study of. The Rev. Augustine S. Carman, M.A. *Old and New Testament Student*, August, 10 pp. Proposes to formulate laws controlling the application of the New Testament precedent.
- Synoptic Problem (The). The Rev. A. J. Maas, S.J. *Amer. Eccles. Rev.*, August, 12 pp. An attempt to solve the problem.

SCIENCE.

- Arthrectomy of the Knee-Joint. Herman Mynter, M.D. *Buffalo Med. and Surg. Jour.*, August, 7 pp.
- Evolution, Doubts Concerning. Prof. Josiah Keep. *Overland*, August, 8 pp. Presents facts that tell against the truth of the theory of evolution.
- Inheritance, What Is? Dr. Andrew Wilson, F.R.S.E. *Harper's Mag.*, August, 10 pp.
- Medical and Surgical Treatment, The Converging Lines of. Nathan Jacobson, M.D. *Buffalo Med. and Surg. Jour.*, August, 11 pp.
- Necrosis of the Ribs, Complicating Pott's Disease. Louis A. Weigel, M.D. *Buffalo Med. and Surg. Jour.*, August, 3 pp.
- Organic Forms, Origin of—Is it by Natural or Supernatural Process? Prof. Joseph Le Conte. *Overland*, August, 5 pp. An answer to Prof. Keep's article.
- Pestum Ruins (The). *Chaperone*, July, 4 pp. Illus. Descriptive.
- Semitic Museum at Harvard University. Cora A. Benneson. *Unitarian*, August, 3 pp. Descriptive.
- Soul (the), Portraits of. W. H. Little. *Chaperone*, July, 4 pp. Illus. A study in physiognomy.

SOCIOLOGICAL.

- Encyclical (The) "Revum Novarum" and Socialism. The Rev. R. J. Holland, S. J. *Amer. Eccles. Rev.*, August, 12 pp. Statement of the importance and authority of the Encyclical.
- Foundling Asylums of France. Consul Knowles, of Bordeaux. *Drake's Mag.*, August, 3 pp. Descriptive.
- Gambling, Why is It a Sin? John Snyder. *Unitarian*, Aug., 3 pp. Overthrows the usual answers given to the question.
- Jews and Christians. Joseph Krauskopf. *Unitarian*, Aug., 5 pp. "Let us tunnel the Alps of Prejudice that separate us."
- Jews, Emigration of, to America. M. Ellinger. *Menorah*, August, 6 pp. The point made is that we should welcome the Jews.
- Migration (Our Summer). The Rev. Edward Hungerford. *Century*, August, 8 pp. A social study, presenting various philosophical considerations relating to the subject.
- Nihilists in Paris. J. H. Rosny. *Harper's Mag.*, August, 13 pp. Illus.
- Slavery as It Appeared to a Northern Man in 1844. The Rev. A. P. Peabody, D.D., LL.D. *Andover Rev.*, August, 12 pp.
- Smith's (Prof. Goldwin) "New Light." *Menorah*, August, 9 pp. An answer to Prof. Smith's article in the *North American Review* for August.
- Vigilantes (The) of California, Idaho, and Montana. John W. Clampt. *Harper's Mag.*, August, 10 pp.

UNCLASSIFIED.

- Architecture, (Western), Glimpses of, Chicago I. Montgomery Schuyler. *Harper's Mag.*, August, 12 pp. Illus.
- Bennington and Its Battle. Edwin A. Start. *N. E. Mag.*, August, 18 pp. Illus. An historical retrospect.
- Burgoyne's Army, In the Footprints of. N. H. Chamberlain. *N. E. Mag.*, August, 7 pp. Burgoyne's ill-fated campaign recreated from letters in "Travels Through the Interior Parts of America" (London, 1783), by Thomas Aubrey.
- Byron's (Lord), Early School Days. Prof. W. G. Blaikie. *Harper's Mag.*, August, 7 pp.
- Cape Horn and Coöperative Mining in '49. William P. Farwell. *Century*, August, 15 pp. Illus. A record of a coöperative mining association.
- Gold Mining of To-Day. Charles G. Yale. *Overland*, August, 9 pp. Illus. The present condition of this industry; the processes and peculiarities of the work.
- Hamlin (Hannibal), The Birthplace of. Charles E. Waterman. *N. E. Mag.*, August, 7 pp. Descriptive sketch of Paris, Maine.
- Klamath, Early Days in. Walter Van Dyke. *Overland*, August, 7 pp. Interesting facts in the early history of Klamath.
- Lightship (the South Shoal), Life on. Gustave Knobbé. *Century*, August, 11 pp. Incidents of life on the lightship which is anchored twenty-four miles seaward of Nantucket.
- London-Plantagenet. I. Ecclesiastical. Walter Besant. *Harper's Mag.*, August, 17 pp. Profusely illustrated by Harry Fenn, A. D. Nicols, and E. Penfield.
- New Zealand. G. M. Grant. *Harper's Mag.*, August, 18 pp. With numerous illustrations.
- Pictures in Black. Anna Olcott Commelin. *Drake's Mag.*, August, 6 pp. Studies of Afro-Americans in the South. Illustrated from photographs.
- Provence, Play in. The Grand Arrival of the Bulls—The Ferrade. Joseph Pennell. *Century*, August, 8 pp. Illus.
- Relief Map (the) of the Pacific Region, Comments on. John S. Hittell. *Overland*, August, 7 pp. With maps and diagrams. Treats of future prospects for population, and for competing railway lines to San Francisco.
- Rice Industry (The American)—Its Development and Prospects. Andrews Wilkinson. *Amer. Agriculturist*, August, 2 pp.
- Riders (Some American). Fourth Paper. Col. T. A. Dodge, U. S. A. *Harper's Mag.*, August, 10 pp. Illus.
- Swiss Confederation (the), The Rise of. W. D. McCracken. *N. E. Mag.*, August, 6 pp. Historical.
- Vermont, The State of. Albert Clarke. *N. E. Mag.*, August, 24 pp. Illus. Historical and descriptive.

FRENCH.

LITERATURE.

- Ange Pitou, the Parisian Poet. Edouard Drumont. *Lecture*, Paris, June 25, pp. 12. First part of a memoir of a poet very popular during the first French Revolution.
- Distaff (The). Jean Ajalbert. *Lecture*, Paris, June 25, pp. 6. Short story.
- Don Juan (The) of Vireloup. André Theuriot. *Lecture*, Paris, June 25, pp. 17. Second part of a serial story.
- Head or Tail. Alexander Dumas, fils. *Lecture*, Paris, June 25, pp. 11. Short story.
- Major's Young Ladies (The). René Maizeroy. *Lecture*, Paris, June 25, pp. 4. Short story.
- Monsieur the Duke. Leonde Tinseau. *Lecture*, Paris, June 25, pp. 9. Short story.
- Port-Tarascon. Alphonse Daudet. *Lecture*, Paris, June 25, pp. 24. Conclusion of a serial story.
- Wedding (The) at the Pitoises. L. Dubut de Laforest. *Lecture*, Paris, June 25, pp. 7. Short story.

SCIENCE.

- Mathematics, The Idea of Limit in. G. Milhaud. *Revue Philosophique*, Paris, July, pp. 16.
- Passions (The) During Mutinies and Revolutions. Dr. Cesare Lombroso. *Nouvelle Revue*, Paris, July 1, pp. 10. Analysis of the action of human passions in times of mutiny and revolution.
- Philosophy in Russia, Sketch of its History. Ferdinand Lannes. *Revue Philosophique*, Paris, July, pp. 35. First Article.
- Philosophy of India, The Sources of. Paul Regnaud. *Revue Philosophique*, Paris, July, pp. 21.

UNCLASSIFIED.

- Ardèche. Paul Vibert. *Nouvelle Revue*, Paris, July 1, pp. 8. Description of a remarkable and little known grotto, in the French department of Ardèche, near the river of the same name, which empties into the Rhone.
- China, In. Phillipe Lehault. *Nouvelle Revue*, Paris, July 1, pp. 4. Maintaining that the appointment of the Hall of Tributary States as the place where the Emperor lately received the foreign representatives was due to Germany trying to get an advantage over France.
- Convict Labor in Penal Colonies. *Nouvelle Revue*, Paris, July 1, pp. 25. History and description.
- India, Notes About. Robert de Bonnières. *Lecture*, Paris, June 25, pp. 12. First part of descriptive notes made during a journey in India.
- Old Girls with Blue Eyes. Emile Zola. *Lecture*, Paris, June 25, pp. 6. Suggestions about this kind of girl, apparently often seen in the streets of Paris.
- Paris, Foreign Society at. Comte Paul Vassili. *Nouvelle Revue*, Paris, July 1, pp. 30. Second and concluding paper on distinguished families of foreign origin residing at Paris.
- Roumania, Superstitions in. Jules Brun. *Nouvelle Revue*, Paris, July 1, pp. 12. Description of superstitions prevalent in the kingdom of Roumania.

GERMAN.

- Anthropology and Archaeology, Progress in, During the Years 1887-1889. Dr. M. Alsborg. *Die Natur*, Halle, July, 4 pp.
- Casati's Travels. Karl Müller. *Die Natur*, Halle, July, 4 pp. A Review of Casati's work on Africa.
- Eggs (Strange) in the Nest. Edward Rüdiger. *Die Natur*, Halle, July, 5 pp. Treats of the cuckoo and other birds of parasitic habit, and of the natural causes in which the habit may have originated.
- Electrical Exhibition (the) at Frankfurt, Concerning. *Die Natur*, Halle, July, 1 p.
- Frog Family in Mecklenburg (Rava), Concerning. Karl Müller. *Die Natur*, Halle, July, 1 p.
- Jacob's Staff (The), Among the Arabs. A. Schück. *Die Natur*, Halle, July, 4 pp. Concerning the so-called nautical instrument for determining angles, first used in Europe by the Portuguese who got it from Martin Behaim, a German.
- Mexico, The Capital of. Paul Lindau. *Nord und Süd*, Breslau, July, 30 pp. Descriptive of city and people.
- Mythology and Legend. O. Otfried. *Unsere Zeit*, Leipzig, July, 6 pp. Review of the published portion of H. L. Bodakov's work, "Sjæledyrkelse af Naturdyrkelse," which the reviewer predicts will prove an epoch-making work. It treats of the three great world-races, the Aryan, the Mongolian, and the African, ranking the Semitic race with the African.
- Ottoeburen, Cornelius Gurliitt. *Westermann's Monats-Hefte*, Breslau, July, 26 pp. Devoted to the seventeenth century architecture, of which the Church and cloisters of Ottoeburen afford an interesting example. 12 illus.
- Palermo, I. Ludwig Salomon. *Westermann's Monats-Hefte*, Breslau, July, 14 pp. Described and illustrated with 11 illus.
- Recluse (a) From the Life of. A. von der Lahn. *Unsere Zeit*, Leipzig, July, 18 pp. A story.
- Roman Castles. Therese Hüpfner, III. *Westermann's Monats-Hefte*, July, 15 pp. With 5 illus.
- Scientific Investigator, The Modern. Dr. Richard Schomburgk. *Die Natur*, Halle, July, 1 pp. Biographical sketch of the brothers Dr. Richard and Sir Robert Schomburgk.
- Zoölogy of Antiquity in the Light of Modern Science. Prof. Dr. L. Glaser. *Die Natur*, Halle, July, 2 pp. Quotes and comments on the natural history of Aliances.

Books of the Week.

AMERICAN.

- Apocalypse (The): Its Structure and Primary Predictions. D. Brown, D.D. Christian Literature Co. Cloth, \$1.25.
- Apostolic Fathers (The). Comprising the Epistles (Genuine and Spurious) of Clement of Rome, the Epistles of S. Ignatius, the Epistle of S. Polycarp, the Martyrdom of S. Polycarp, the Teaching of the Apostles, the Epistle of Barnabas, the Shepherd of Hermas, the Epistle to Diognetus; the Fragments of Papias, the Religion of the Elders Preserved in Irenæus. Revised Texts with Short Introductions and English Translations. By the late J. B. Lightfoot, D.D. Edited and completed by J. B. Harmer, M.A. Macmillan & Co. \$4.
- Blennerhassett Papers, Embodying the Private Journal of Harman Blennerhassett, and the Hitherto Unpublished Correspondence of Burr, Alston, Comfort Tyler, Devereaux, Dayton, Adair, Miro, Emmett, Theodosia Burr Alston, Mrs. Blennerhassett, and Others, Their Contemporaries; Developing the Purposes and Aims of Those Engaged in the Attempted Wilkinson and Burr Revolution; Embracing also the First Account of the "Spanish Association of Kentucky" and a Memoir of Blennerhassett. By William H. Safford. With a Portrait of Blennerhassett. Robert Clarke & Co., Cincinnati. Cloth, \$3.
- Butterflies (North American), A Manual of. Illustrated with 10 Hand-colored Plates and many woodcuts. C. J. Maynard. De Wolfe, Fiske & Co., Boston. Cloth, \$1.50.
- Damages, the Measure of, A Treatise on; or, An Inquiry Into the Principles which Govern the Amount of Pecuniary Compensations Awarded by Courts of Justice. Theodore Sedgwick. 8th Edition, Revised, Rearranged, and Enlarged by Arthur G. Sedgwick and Joseph H. Beale. Baker, Voorhis & Co. 3 vols., sheep, \$18.00.
- Ethical Theory, Types of. James Martineau, D.D. 3d Edition Revised. Macmillan & Co. \$2.60.
- Flibusters (the), The Story of. To which is added the Life of Colonel David Crockett. James Jeffrey Roche. Macmillan & Co. Illus., \$1.50.
- Government Text-Book for Iowa Schools. Jesse Macy, A.M. Ginn & Co., Boston.
- Harvard College, The Present and Future of: The Oration Before the Phi Beta Kappa Society at Cambridge, June 25, 1891. William Watson Goodwin. Ginn & Co., Boston. Paper, 30c.
- Historical Principles, A New English Dictionary on. Founded Mainly on the Materials Collected by the Philological Society. Edited by Dr. James A. H. Murray, with the Assistance of Many Scholars and Men of Science. Vol. III, Part I. E-Every. By Henry Bradley, President of the Philological Society. Macmillan & Co. \$3.25.
- Illinois. All the Laws Passed by the 37th General Assembly, Jan. 1-12, 1891. With Head-Notes and References to the Revised Statutes of 1889. Myra Bradwell. Chicago Legal News Co. Sheep, \$2.00.
- Justice: Being Part IV. of the Principles of Ethics. Herbert Spencer. D. Appleton & Co. Cloth, \$1.15.
- Kateri Tekakwitha, the Lily of the Mohawks, The Life and Times of. Ellen H. Walworth. P. Paul & Bros., Buffalo. Cloth, \$1.25.
- Labor and Life of the People. C. Booth. 2 vols. Vol. II, Part I. London, Continued. Part II. Appendix and Maps. G. P. Putnam's Sons. Cloth, Each Part, \$4.25.
- Pleasure, The Stream of. A Narrative of a Journey on the Thames from Oxford to London. By Joseph and Elizabeth Robins Pennell. Together with a Practical Chapter by J. G. Legge. Macmillan & Co. \$2.25.
- Puritan Pagan (A). Julian Gordon. D. Appleton & Co. Cloth, \$1.00.
- Sanskrit-English Dictionary. Carl Cappeller. Ginn & Co., Boston.
- Sermons Preached on Special Occasions. By the late Joseph Barber Lightfoot, D.D., D.C.L., LL.D., Lord Bishop of Durham. Macmillan & Co. \$1.75.
- Tales for a Stormy Night. Translated from the French of Tourgénéff, Balzac, Mérimée, and Alphonse Daudet. Robert Clarke & Co., Cincinnati. Cloth, \$1.00.
- Trigonometry (Plane), A Treatise on. E. W. Hobson, M.A. Macmillan & Co. \$3.00.
- Ties-Human and Divine. B. L. Farjon. J. W. Lovell Co. Cloth, \$1.00.

Current Events.

Wednesday, July 29.

Senator Quay and Col. Dudley resign their offices in the National Republican Committee; Gen. James S. Clarkson is elected Chairman.....Senator Peffer addresses more than 4,000 persons at the Farmers' Encampment, at Sulphur Springs, Texas.....Ex-Speaker Thomas B. Reed arrives at New York from Europe.....The *New York Herald* is indicted for publishing the details of the recent executions by electricity in Sing Sing prison.

The Mayor and municipal authorities of St. Petersburg, give a banquet in honor of the officers of the French squadron.....The Canadian House, by a vote of 88 to 114, rejects the reciprocity amendment of Sir Richard Cartwright.....The death rate from cholera at Mecca is given at 140 a day.....Lord Salisbury makes a speech at the Lord's Mayor's banquet, in which he congratulates the Conservatives, and declares the Land Act a permanent cure for Ireland's troubles.....The anniversary of the independence of Peru is celebrated at Lima.....The Chilean Congressional party issues a statement to the effect that the election of Señor Vicuña, as President of Chili, is null and void.

Thursday, July 30.

The Maryland State Convention nominates Frank Brown, of Carroll County, for Governor.....The Hon. Roger Q. Mills, of Texas, makes an address at Prohibition Park, Staten Island.....The Rev. Dr. John Hopkins Worcester, of Chicago, is chosen to the chair of Systematic Theology in Union Theological Seminary, as the successor of the late Dr. Van Dyke.

William O'Brien and John Dillon, the two Irish members of Parliament, who have been undergoing imprisonment for inciting tenants to resist payments of rents, are released from Galway Jail.....Dr. Thamm, of Dusseldorf, issues a report that by the Koch system he has cured 40 per cent. of tuberculosis treated by that system, and that 45 per cent. of the other cases have resulted satisfactorily.....The German Budget for the year 1891-92 shows a surplus of 15,148,201 marks over the estimate.....The Chicago Fair Commissioners are received by French Ministers of Commerce and Foreign Affairs, in Paris.

Friday, July 31.

President Harrison's proclamation in regard to the Reciprocity Treaty of the United States with Spain is made public.....Farmers' Day at Chautauqua; it is estimated that fully 10,000 Grangers are in attendance.

William O'Brien, Irish member of Parliament is adjudicated a bankrupt at the instance of Lord Salisbury.....The *Freeman's Journal* rejects the leadership of Parnell.....The Legislative Assembly of New South Wales rejects the motion of Sir Henry Parkes in favor of woman suffrage by a vote of 57 to 34.....The London *Times's* St. Petersburg correspondent says that he learns from a high authority that Admiral Gervais brought with him to Russia a treaty of Alliance between France and Russia for consideration and elaboration.

Saturday, August 1.

The President proclaims the San Domingo Reciprocity Treaty.....The State encampment near Peekskill breaks up.....Commander Perry, of the North Greenland exploring party, reports his vessel, the steamer *Kitte*, ice-bound in the Straits of Belle Isle, till July 5.....Commander McGregor, of the navy, dies.....Governor Hill is entertained at Normandy-by-the-Sea by Messrs. Earle and Hoey.....Ex-Senator John J. Ingalls addresses a large audience at Prohibition Park, Staten Island.

Spain promulgates the Reciprocity Treaty with the United States by publication in the *Official Gazette*.....The Pope seriously embarrasses the Bank of Rome by making a draft thereon for \$2,000,000; a crisis is averted by the Pope's consent to delay the withdrawal of the funds.....Emperor William proposes to restrain the sale of impure liquors by the imposition of heavy penalties.....More rioting in China is reported.

Sunday, August 2.

Judge H. B. Staples, of the Massachusetts Superior Court, dies at Springfield.....A drunken mob, several hundred strong, drive workmen from the smelting works at Omaha.....In Delaware and Maryland, the peach crop is reported greatly damaged by yellows and frost.....It is announced that Judge Aiken will stop the wholesale granting of divorces in South Dakota.

Emperor William is rapidly recovering from the effects of his recent fall.....The World's Fair Commissioners announce from Paris a widespread interest in the Exposition both in England and France.....Parnell reiterates his distrust of the Liberals in a speech at Thurles, where he is enthusiastically received.....Col. Vincent, M.P. for Sheffield, England, in an address at Halifax, urges Canada to give England the preference in trade.....A band of armed men unsuccessfully attempts the capture of garrison at Barcelona, Spain, at first it was believed to be a Republican revolutionary movement, but appears to have been planned by Bourse speculators.....Near Santiago de Chili President Balmaceda mobilizes his forces, and they fight a sham battle.

Monday, August 3.

The Treasury report shows a slight decline in the circulation for July.....Kentucky holds a quiet election, choosing a Democratic Governor and other State officers and adopting the new Constitution.....Chicago has a \$1,000,000 fire and a case of leprosy.....The cruise of the New York Yacht Club begins.....Abraham Backer, of New York City, fails; liabilities, \$4,000,000.....The strike of pavers spreads to many parts of the city.

Officers of the French squadron upon invitation attend the Czarina's "name-day" ceremonies at St. Petersburg.....King Alexander, of Serbia, arrives at St. Petersburg.....The Queen of Belgium is reported dangerously ill.....The World's Fair Commissioners arrive at Berlin.

Tuesday, August 4.

The twenty-fifth encampment of the Grand Army of the Republic opens in Detroit with a parade of 40,000 veterans.....Delegations from upwards of 150 Republican Clubs arrive in Syracuse to attend the convention.....The Chautauqua Assembly is formally opened.....Reports are received of a fight between cattlemen and thieves in Louisiana, near the Texas line, in which sixteen are killed and many wounded.....In a Grand street saloon, New York City, a bartender is killed by a shock from an electric fan motor, having a maximum current of 400 volts.

The World's Fair Commissioners are officially received in Berlin.....At Paris, M. Ribot, Minister of Foreign Affairs, informs the Chinese Legation that if the Chinese Government does not protect foreigners, the European Powers will interfere.....A British Consul telegraphs from Foochow that Europeans are adequately protected.....The Belgian Queen is reported better.....The Canadian wheat crop is estimated at 55,160,000 bushels, leaving 22,180,000 bushels for export.

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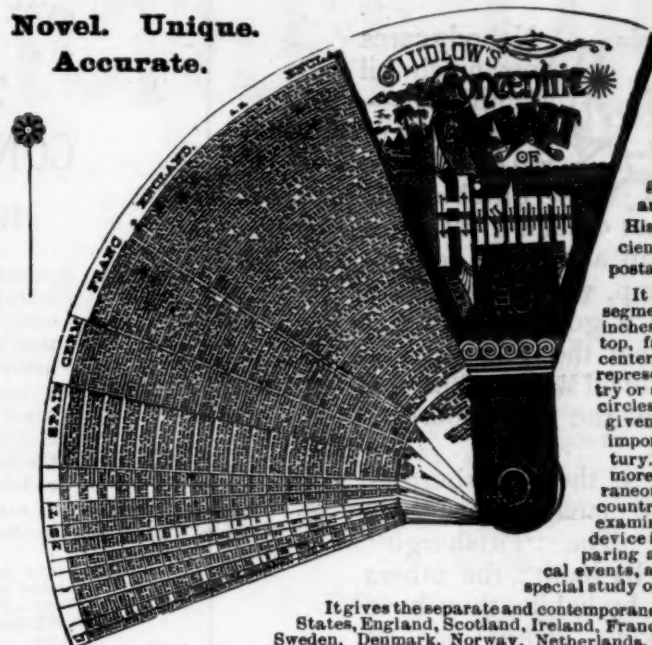
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